A BRIEFE OF THE BIBLE,

DRAWNE FIRST into Englisſh Poëſy, *and then illuſtrated by* apte Annotations:

togither vvith ſome other neceſſary *Appendices.*

By HENOCH CLAPHAM

¶ PRINTED BY Robert Walde-graue, Printer *to the Kings Maieſtie.* 1596.

Cum Priuilegio Regio.

TO THE RIGHT WORSHIPFVL MASTER THOMAS MY-LOT

Eſquier, encreaſe of all true happines in Ieſus Annointed.

Inding (right Woorſhipful) ſo great vtterance of your Chriſtian affectiō, immediatly after the ſpirituall exerciſes I kept at CHESTER *in the* STREET: *I could not but now in dedicatiō of* Loue-memorials, *ſignifie my duetifull thankfulnes towards you, not onely* amidſt, *but that more is, in the* fore-front *of my Friendes. Accept there-*

therefore I pray you, not a handfull of the Perſians *vvater offered to an vncircumciſed* Kelar: *but a handfull of the vvater of* Life, *offred by the Lord his poor ſervant, vnto an open profeſſed* Chriſtian. *A vviſe* Lapidarie *chooſeth not* ſtones *ſo much for outward* quantitie, *as inherent* qualitie: *nor I hope, vvill you ſo much meaſure my guift with the* bodily eye, *as by the* Line *of the* Mind, *or* ſpirituall eye: *whereupon ſetting downe my* wreſt, *I here* reſt: *Beſeeching the Lord in all goodnes, to be vvith you and yours for ever, Amen.* EDINBVRGH, 1596.

Your poore vnworthie Kinſman, HENOCH CLAPHAM.

TO ALL YOVNG ones in Christs Schoole, in-creaſe of knowledge and ſan-ctification be multiplied daily from aboue Amen.

I Haue heere for thy vſe, drawn a Summe of the Sacred-writ, vſually caled BIBLE, from the greek word that in Engliſh is, BOOKE: becauſe it is the Book of al books; with which Book, other books compared, they are but blots of mans braine, whereas this is the Sacred-writ and wiſedome of ELOHIM, or, of that ONE ESSENCE IN TRINITIE. That Holy-booke, before the Incarnation of the PROMISED SEED, was divided into Lavve and Prophets:

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TO ALL YOVNG ones in Christs Schoole, increase of knowledge and sanctification be multiplied daily from aboue Amen.

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but since the CHRIST assumed our nature, & in the same ascended to the right hand of Majestie, from whence HE sent downe the HOLY-GHOST to fill all thinges, especially the hearts of his APOSTLES, for speaking & penning the minde of IESVS: after that time (I say) The Book of God was divided into PROPHETS and APOSTLES, Iesus Christ himselfe being the chiefe Corner-stone, Ephes. 2. 20. The whole then consisteth in these Books:

1 Genesis,
2 Exodus,
3 Leviticus,
4 Nombers,
5 Deuteronomie.
} These are called the fiue Bookes of Moses, or of the Lawe.

6 Iob: which for order of time might be placed next Genesis: but here for order of Books.
7 Ioshua.
8 Iudges.
9 Ruth.
10 Sam. 1.
11 Sam. 2.
12 Kings, 1.
13 Kings, 2.
14 Chron. 1.
15 Chron. 2.
16 Ezra,
17 Nehemiah.
18 Hester.
19 Psalmes.
20 Proverbs.
21 Ecclesiastes.
22 Song of Songs.
23. Isaiah.

23 Iſaiah.
24 Ieremiah.
25 Ezechiel.
26 Daniel.
} These be called the 4. great Prophets.

27 Hoſhea.
28 Ioel.
29 Amos.
30 Obadiah.
31 Ionah.
32 Micah.
33 Nahum.
34 Habakkuk.
35 Zephaniah.
36 Haggai.
37 Zechariah.
} These 12. bee called, the ſmall Prophets.

38 Malachi: The laſt Prophet of the olde Teſtament, and the laſt book of the OLD COVENANT.

Betweene this *Malachi* and the NEVVE TESTAMENT, haue (too inconſideratlie) bene inſerted, certaine PRIVATE writings, called *Apocrypha*: an Humaine Breath, betwixt the Lips of the two Teſtamentes. *Malachi* (in Engliſh, Meſſenger or Angel) prophecieth plainly, (Chap. 3. 1. and 4. 5.) that IEHOVAH will ſende vnto the Iewes a Meſſenger, even *Eliiah*, to prepare the way before the MES-

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30 Obadiah.
31 Ionah.
32 Micah.
33 Nahum.
34 Habakkuk.
35 Zephaniah.
36 Haggai.
37 Zechariah.
} These 12. bee called, the small Prophets.

38 Malachi: The last Prophet of the olde Testament, and the last book of the OLD COVENANT.

Betweene this *Malachi* and the NEVVE TESTAMENT, haue (too inconsideratlie) bene inserted, certaine PRIVATE writings, called *Apocrypha*: an Humaine Breath, betwixt the Lips of the two Testamentes. *Malachi* (in English, Messenger or Angel) prophecieth plainly, (Chap. 3. 1. and 4. 5.) that IEHOVAH will sende vnto the Iewes a Messenger, even *Elijah*, to prepare the way before the

MES-

MESSENGER OF COVENANT, viz. CHRIST. Theſe ſpeaches of *Malachi*, (or laſt ANGEL of the old Covenant) are the very Face of the Newe Teſtament or Covenant made for Many. *Matthew*, he reporteth the ANGEL from Heauen, Chapter 1. 20. bringing newes of IESVS: and Chap. 2. 1. The Meſſenger of Covenant is borne: and Chap. 3. IOHN BAPTIST the PREPARER of Chriſt his way, is introduced in that worke. *Mark* beginneth with the ſame: and *Luke* (Chap. 1.) bringeth in the ANGEL publiſhing the birth of the Meſſenger appointed to prepare the waye: as alſo proclaiming the birth of the ANGEL of the NEVVE COVENANT, for whome he was to prepare the waye, calling this IOHN, ELIAS: becauſe hee goeth

goeth before Christ in the SPIRIT and POWER of ELIAS, or *Eliah*. The Evangelist *Iohn* in his 1. Chapter, bringeth in the saving LIGHT Iesus, and the MAN SENT from GOD, viz. *Iohn*. Thus the last BREATH of the olde Testament in *Malachi*, & the first BREATH of the Newe Testament in the mouthes of the EVANGELISTS, is all ONE BREATH CANONICALL from Heaven. They looke not with *Ianus*, into two contrary Coastes: but Hand in hand they joyne, kissing each other, and both of them looking into the EAST, from whence the Glorious DAY-STAR did visit the Earth.

Who nowe dare hinder their lips from meeting, by inserting Vn-canonicall writs, a Darke-Cloude, and Private (if not, a stink-

ſtinking) Breath. The Iews that kept the Canon, receiued them not: As alſo, they were not writ ten in *Hebers* ſacred tongue: a ſufficient Brand, that they were no Orackles from IEHOVAH to *Hebers* People. Leaping thē over them Logs, we come vnto the Newe Teſtament, whoſe Books be theſe:

1 Matthewe.
2 Mark.
3 Luke.
4 Iohn.
5 Acts of the Apoſtles.
6 Paul his Epiſtle to the Romanes.
7 Corinthians, 1.
8 Corinthians, 2.
9 Galatians.
10 Epheſians.
11 Philippians.
12 Coloſſians.
13 Theſſalonians, 1.
14 Theſſalonians, 2.
15 Timothie. 1.
16 Timothie. 2.
17 Titus.
18 Philemon.
19 The Authour to the Hebrewes.
20 The Epiſtle of Iames.
21 Of Peter, 1.
22 Of Peter, 2.
23 Of Iohn, 1.
24 Of Iohn, 2.
25 Of Iohn, 3.
26 Iude.
27 Revel.

Exerciſe thy ſelfe in pervſing the Bible, the whole of al theſe ſeveral writs, and thereby thou ſhalt eaſilie (God his Spirite aſ-

ſiſting

ſiſting thee) diſcerne the true Chriſt from Falſe, the True Church from the Falſe: True writ from Falſe: and ſo conſequently, all holy Ttueth from Falſhood. And for helping thy weake Memorie, as alſo, for giuing a taſte of that large Truth, in ſhort ſpeach, I haue (throgh God his helpe) manifeſted my poore power, but riche goodwill, in this little booke. Firſt, I haue in Engliſh Poëſie (drawn according to an ancient *ſtaffe*) delivered ſummarily the hyſtorie of the olde and newe Teſtament: Secondly, vpon the moſt difficult points of the poëſie, I haue dilated by way of Illuſtration, not only for the fulfilling of the hyſtorie: but alſo for diſcuſsing ſometimes, ſome neceſſarie queſtion: as alſo annexed hereto, ſuch certaine computation of time, for ſpeciall joynts

of

of the Story, as whereby the ſpirituall minded, may ſomething bee furthered to deeper points contemplatiue. As thou ſhalt receiue any good hereby, ſo I pray thee be thankful vnto God therfore, & quickly thou ſhalt finde his hand vpon thee to every good work. The Lord be with thy ſpirit. Amen.

Dedicate to ſhewe all duetie,
chiefly to England. H. C.

A BRIEFE OF THE BIBLE, WITH NECESSARY Annotations vpon the *most materiall pointes* in the Poëſie.

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1. *Staffe.*

WHen (*a*) Elohim
El, (*b*) Shaddaj, (*c*) Iehovah,
(*d*) Iah, (*d*) Ehjeh (that
is, GOD (*e*) in *Perſons* Three,
But (*e*) *Eſſence* One,
On whome all things do ſtay,
Cauſe of all Cauſes and Suffiiciencie)
when (*f*) HE the Heavens
and Earth & Hoſt hath fram'd:
He create (*g*) Man
and (*h*) woman, (*i*) *Adã* nam'd.

(*a*) ſignifying *Strong* or Potent: The firſt Atribute or Name of the *Strong GOD*, given in the Holy Booke (*Gene.* 1. 1.) by *Moſes.*

Elohim, is the Plurall number of EL: ſo that ELOHIM did Create, is as much as: [illegible], the ſtrong One did create: the Plurall number denoting the pluralitie of Perſons; but ioyned with a word of the Singular

Singular Number, it pulleth vs back to consider, that That *Three*, are but *One* Essence or Substance. The Essence then is one and spirituall, (*Iohn* 4.24.) but distinguished (not devided) into Father, Sonne, and Holy Ghost, 1. *John* 5.7.

(*b*) Signifieth, *All-sufficiencie*.

(*c*) Signifieth *Being*, or *Eternall*: namely, such a Being as hath his Being of None, and by whome All other things haue their Being (*Act.* 17.28) and so Eternall, as is not onely without Beginning and End, but by and in whome, All things beginne and end. This woonderful Name, is deeplie graven on the Forehead of the Tenne Commandements, I IEHOVAH, *Exod* 20.2.

(*dd*) signifying, I AM, so he speaketh to Israel by *Moses*, I AM, THAT I AM. He speaketh of himselfe in the Present Tense or Time, because All time with vs passed and to come, is present ay before him: wee should so shape our selues, as hauing our first Creation, Fall and future Iudgment, alwaies present before vs: then we would not content our selues with I was good, or I will be good: but wee would labour, that howe sodainly soeuer God come vpon vs, even at that *Present*, to bee founde watchfull and sober. Heare not the High sacred Titles of God, but be thereby in all estates edified.

(*ee*) This one God is distinguished into Three Persons, the Powerfull Name, into which Man was first Created, *Genes.* 1. and lastly baptized, *Math.* 28.19. not one Person before the other in Time, but in a certaine respect, or order, whereof anone.

(*f*) In the beginning of Time (and each Motion must haue a Moover before it) that mightie *Elohim* stepped forth (according to his Eternall Decree) and createth Creatures for his own sake, Prov.16.4. which work, he manifesteth by dividing

it

it into partes: every part declared within a certaine Nomber of Motion or Time.

First, he of Nothing, created Something: namely, the Heauenly and Earthly *Matter* (*Genes.* 1.1) whereout, Al other Creatures were to be diduced. And as, To Create is properly to make Something of Nothing, so this saide *Matter* is onely properlie Created, and the Creatures formed out of That, properlie *Made*. These, that by *Heauen* and *Earth*, in that first verse, haue vnderstood the whole Subsequent (as though the first verse delivered generallie, what afterwards is handled particularly) haue therein failed. If this were no so, then *Moses* should afterwardes tell vs, that Man was made of *Earth*, and then haue omitted the Creation of Earthlie matter, without which first knowne, wee cannot conceiue the second. Having Created that Heauenly and Earthly Matter, loe it was as a confused Chaos, or rude Lumpe, but over-covered by the Breath (or Spirit of EL) as egges covered by the Hen, for bringing foorth a more excellent Creature: without which sitting vpon, as not only there woulde be no newe Creature, but also the egge wold in time cease to be that it first is: so (and much more than so) without that over-spreading of the Spirit, that first Matter would haue returned into Nothing, and haue ceased Being. But briefly, (for I professe brevitie in this Book) that Matter Created, all being darknes, ELOHIM calleth Light out of darknes, and separating them, hee calleth Darknes (for it first had Being) Night; and the Light, day, and so was Created the first daye. Into which day, most liklie may be referred the Creation of Angels, wherevnto I am the rather led, because they are tearmed by the holy Ghost, *Angels of Light*, 2. Cor. 11.14. and it may be, they had their Being from the Heavenly nature. But in which of the

the Six daies ſoever they were Created, ſure it is, that before Man his Creation, they had forſaken their Originall, *Job.* 4.18. *Iude* 6. compared with his time of tempting the Woman.

In the ſecond day, was created the Firmament or ſuperiour Region, calling it Heauen, putting a ſeparation betwixt the ſuperior & inferior waters.

In the third day, ELOHIM firſt commanded the inferiour waters to gather into appointed places, calling them waters ſo collected, Seas: and the drye part, Earth. Secondly, hee commaundeth the ſame Earth to bring forth Hearbs and Trees.

In the fourth day, the Lord commaunded two great ſhining Starres to Exiſt in the firmament, appointing the Greater (namely, the Sun) for the day: and the leſſer (namely, the Moone) for the Night.

In the fift day, God commaunded divers Creatures to haue their Being out of the Waters: firſt, creeping water Creatures, as Eeles, Snakes, &c. Secondly, he commaundeth Being to Whales and all Fiſhes: Thirdly, to all feathered Fowles: bleſſing all of them to multiplication.

In the fixt day, hee commaundeth the Earth to bring forth every kind of Beaſt, paſing or creeping. As I vnderſtand the Serpent (*Geneſ.* 3.1.) in Engliſh *Creeping*, not to be a Creeper of the Waters, longing to the fift daies work; but of theſe Earth-creepers, becauſe there he is called a Beaſt of the Feild: So, I marvell at ſome, who haue peremptorilie affirmed, becauſe ELOHIM there commaundeth him to go on his bellie, that he crept not before As *M. Caluin* thereon, might haue ſtaied ſuch reſolute heades: ſo (in a caſe at leaſt doubtfull) they ſhould haue feared, leſt they ſhould haue ruſhed on *Moſes*: who in the fift day, giveth amongſt watry Creatures, the Creepers firſt place: as in this fixt daies work, placeth the creeping Beaſt next immediatly

before

before Man: being in the ſame day, and in the place next before man Created: which done, (g) Hee, ELOHIM, doth of the duſt of the Earth make *Man*, breathing into him a reaſonable Soul. In this Soul (a ſpirituall Subſtance, as is God; but finite and not being of it ſelfe, ſo is not GOD) in it, ELOHIM ſtamped his owne likenes, of an holy *Vnitie* in *Trinitie*, and of an holy *Trinitie* in *Vnitie*. As the Soul is but one Eſſence, ſo there ariſeth three divers *Faculties*, or Powers in that one Subſtance. Firſt, there is the *Mind*: Secondly, the *Will*: Thirdly, the *Power of Doing* or working. The *Minde* conceiveth and vnderſtandeth things: the *Will*, affecteth the obiect, accordingly as the minde firſt conceiveth of the thing: and from this minde conceiving, and will affecting, there proceedeth a working power, or a power by which ſomething is done. The *Minde* ſo conceiving, reſembling the *Father*: the *Will* hauing his affection begotten of the *Minds* Conceipt, reſembling the *Sonne* begotten of the Father: and the Power of Doing, proceeding both from the *Minde* and *Will*, reſembling the *Holy Ghoſt*, proceeding from the Father and the Sonne. And as them three Perſons make but one God: ſo theſe three Faculties (for the Soule being a ſingle Subſtance it cannot be parted) do make but one ſpirituall Eſſence, or Soule. But as the Father worketh not without his Sonne; nor the Holy Ghoſt without the Father and the Sonne: ſo neither doth the minde, or will, or working power, effect any thing ſundred but ioyntly: yet as wee attribute Creation to the Father: Redemption to the Sonne: Illumination to the Spirit: So, to the Minde we attribute Vnderſtanding, conceipt: to the Will, we attribute well or ill affecting: and to the working power, we attribute the thing wrought or done. As in that one God, no Perſon is before or after another in Time

but

but in Order of ſome externall work to vs wroght: So neither in that one Soule, is the minde before the will in Time, nor the working power behinde them in time (*For the power of working is before the thing wrought*) but onely in Order: for there is no ſooner a Soule, but there exiſt all them three, and without any one of them the Soule cannot be. If one demaund, what is it that Createth all things? I anſwere, God. What is it that Redeemeth Man ſalne? God. What is it that enlightneth man? God: yet there are not three, but One God So demand what it is in mee that vnderſtandeth? I anſwere, a Soul. What is that which willeth or affectionateth any thing? the Soule. What is it, whereby thou art enabled to liue, mooue? I anſwer, a Soule. yet are there not three, but one Soule in me, whereby them things are wrought. *Philoſophandi quia non inſtitutum, Dixi.* But as no Image can almoſt any whit attaine the perfection of that *Thing*, whereof it is an Image: ſo neither this Image of GOD in man, able to attaine the excellency of the *Higheſt*, who in every thing is Infinite, Onely, and the Cauſe of other things.

(*b*) Hauing Created man, ELOHIM bringeth all inferiour Creatures before him, to ſee howe he will call them: who in the depth of his vnderſtanding minde, willeth and vttereth ſuch names, as the Lord approved. But euery living thing hauing his yoke-fel owe, man was alone, and therfore imperfect. ELOHIM caſting HIM therefore on ſleep, doth from his ſide extract a Rib, whereof he made Manſ-mate: putting Her vnto Him, with bleſſing to Encreaſe.

(*i*) He giveth vnto Both but one Name, *Gen.* 5. 2. contrary to ſome Cuntries cuſtome nowe, where the Wife beareth not her Hus-bandes Name) to teach them that they were but One: He the Root, She the Braunch ſprong out of his ſide.

2. *Staffe.*

That (a) Man and (a) Mans
in (b) Eden placed were:
To whome God gaue
Commaund of all the fruites,
The fruit of (c) One
Tree only to forbeare,
In paine of death,
as holy writ diſputes.
Which Precept kept,
A ſacramentall wood
of Life (d) during
before their eies there ſtood.

(a) He was called *Iſh*, that is, Man: ſhe was called *Iſhah* that is, Mans: firſt, becauſe ſhe was deriued from Man: ſecondly, for that ſhe was made for Man.

(b) They being made of Duſt, *Geneſ.* 2.7. God notwithſtanding preferreth them before all other Creatures: Firſt, by putting in their Soule an Image of himſelfe: Secondly, by ſeating them in the moſt glorious plot of the Earth, called *Eden* or *Paradiſe*: Thirdly, by giuing them dominion over other his Creatures: Fourthly, by commending onely vnto them *Hieroglyphiks*, or holy preaching ſignes, as followeth.

(c) One Commandement was laid vpon them, that thereby they might profeſſe ſubiection to the Creator. The Tree was called, the Tree of knowledge of good and euill. *Gen* 2.17 becauſe it preached ſacramentallie to *Adam*, that hee ſhould do Good in not eating of it: but hee ſhould do Euill in eating of it.

(d) This

(d) This second Tree, sacramentally preached to *Adam*, that to them and their seede, Life should be immortall, if so they kept ELOHIM his Precept.

3. *Staffe.*

But (e) Satan (f) Devill,
envying God and Man:
Possest the Serpent,
beautifull and feate:
Who vnto Woman
subtellie soone came,
And her perswades,
on fruit forbid to eat.
(g) She eat and gaue
to Man: so both did sinne:
And cruell (h) Death
his kingdome did begin.

(e) Adversarie.

(f) Accuser. when this Adverse-spirit was created I knowe not: except in the first day, together with the Light:

But created an Adversarie he was not: but first together with the whole Armie of Angels, hee was created good, but sinning against God, God cast him and all that sinned with him downe to Hell: 2. *Pet.* 2. 4. He can yet transforme himselfe into an Angel of Light, in being a false Spirit in the mouths of men. 2. *Cor.* 11. 14 15. and *King.* 22. 22. No maruell then, if here hee could occupie the tongue of the Serpent (the Serpent then beautifull) and so speake from his Iawes vnto *Heuah*, she as yet not hauing like knowledge of the Creatures nature, as had *Adam*: who before her Creation had seene and named the Creatures.

(g) As

(g) As Satan durſt not firſt aſſaile Man: ſo hee hoped that Woman once perverted, ſhee would eaſilie pervert Man.

(h) Sinne brought in Death, for having ſinned, Mortalitie ſeazed on their nature: ſo that from the day of their ſinning, their nature ever was dying. Before immortall, but thencefoorth mortall, ſubiect to diſeaſes, agues, gripings, by the which Nature finallie is overthrowne.

4. *Staffe.*

Their ſoules once ſtript,
of (a) Light and Holines,
(b) They flie from God.
He calles them back againe:
And then beſides
the Soule his dead diſtres,
He doth inflict
on both their (c) Bodies pain:
But promiſeth,
that (d) *Womã* ſeed ſhuld bring,
who ſhould deſtroy
Satan his deadly ſting.

(a) Thus They loſt the Image of God: and in roome of Light, the mind was covered with ſpirituall Darknes: the will poſſeſſed with vnholines: from both which, proceeded the Power of doing Evill. In this perverſion therefore of the Soules Faculties, they caried in them the Image of the Deuill.

(b) Their Mind conceiving wrongly of God, the Will (which is as the foote of the Soule) willed to walk a wrong way. The erroneous mind, begetteth and

an vnholy Wil, and from them both proceede that Power, whereby they conceived and brought forth evill: where is nowe Free-wil vnto goods? This ſpirituall death of the Soule (for life to good, was loſt) liuelie preached the deſert of eternall death.

(c) He enjoyneth Man (and all in Man) to labour in honeſt calling. And to the end, that there might be occaſion of Mans labour, the Earth is curſed: after which Curſe, it bringeth foorth bryars, brambles, and other annoying Creatures, which had no place in the firſt Creation holy. The ſight of theſe things, ſhould teach Man much wiſedome. Vnto Woman he appointed dolor of the womb, in bring ing foorth Children. As for the Serpent (Satans Inſtrument) he is enioyned, to go on the Earth with his bellie, and to feed of duſt: betwene whome and Mankind, there ſhould ever be enmitie. Hereof it commeth, that neither Man can abide the Serpent, nor the Serpent brooke Man.

(d) Woman being the firſt in tranſgreſſion, is (by ELOHIM his free-favour) here appointed to bring foorth the Saving ſeede: namely, Ieſus, the Chriſt. Betweene this bleſſed ſeed, and his members faithfull on the one ſide: and Satan (the Serpents poſſeſſor) and his ſeed of vnfaithful and rebellious people on the other ſide: betweene them (I ſay) is heere fore-decreed a ſpirituall Battell. Satan (called the *Dragon*, Rev. 12.7. it may be, becauſe hee here poſſeſſed that kind of Serpent) he ſha bruiſe the heele of Chriſt and his myſticall body. (far enough from the heart) but the Bleſſed-ſeed in the end breaketh the Dragons head, and caſteth him out of Heaven, into the Earth, as worthie to be excommunicate to the death. This Seede of the Woman darklie preached heere, is afterwards in God his booke, more and more clearlie revealed and taught.

5. Staffe.

Promise of Life
made through that holy seed,
Adam he calles
her (a) *Heuah*, dame of Life:
Then God to let
them haue their right & meed,
Out of the (b) Gar-
den sends Man and his wife.
Life and Heaven lost,
they lost the Signes withall:
which holy Signes,
we Sacraments do call.

(a) *Gen.* 3.20. As the Lord of Life was to come of womans (not of Mans) seed: so he entitleth his wife *Heuah*, that is, Giving Life.

From the Beginning, holy significatiue names were given, but we neglect the wisedome of God.

(b) As the Lord is the onely Institutor of Sacraments: so he hath appointed, that the sacramentall signe shuld be removed from These that haue not the Thing signified by that signe. *Adam* & *Heuah* hauing in themselues (and for their seed) lost Heauen: they therefore are expulsed the Garden, the signe of Heaven: hauing lost Life, they are banished from the sight of the Tree, that signifyed Life. Sacramentall Signes therefore, are outwarde visible Creatures preaching vn to Man some inward invisible grace: which inward thing or thing signified, is as verilie to bee apprehended by Faith, as is the outward Sign to be apprehended by the eye, hand, mouth.

6 Staffe.

6. Staffe.

HEVAH after
conceiu'd and brought forth
(c) *Kain*,
Then holy (c) *Ha-*
bel, churches figure right:
Who for his good-
nes, was by brother slaine:
In roome of whome,
God gaue her blessed (d) *Sheth*.
As of *Kain* came
the seede of Serpents brood:
So, of this *Sheth*
came many Persons good.

(cc) whether *Kain* and *Habel* were Twyns: *Kain* first came foorth, and afterwards *Habel* in the same Conception, it is not plain. Yet considering,

that *Heuah* was to increase and multiplie for filling of the Earth, it is not vnlike, that in that her strength, shee brought foorth more than one at a Birth-time. *Kain* being taught Husbandrie by his Father, and *Habel* instructed to keep sheep, *Gen.* 4. they brought sacrifices to the Lord. *Kain* (as it seemeth) rather as standing in awe of his Father, but *Habel* offered with a free heart: which was cause that the Lord reiected *Kain* and accepted *Habel*. *Kain* seeing this Reiection, he therefore slaieth *Habel*. As hereby appeared Satans Serpentine-seede: so, the first borne of the Holy-seede, is persecuted to death. This wicked seede in *Kain*, argueth that *Heuah* had not conceiued till after their fall: and therefore by consequent, that *Adam* had not carnally

nallie known the woman before their Fal. For had he,(there being no ſin in them to hinder the bleſſing) ſhe muſt needs haue conceiued an holy ſeed, and ſo haue brought forth no Murderer. That *Habels* ſacrifices pleaſed God, it was becauſe hee firſt profeſſed that maner of ſpirituall obedience, not of his owne head, but by God his Commaundement: which precept he might well receiue of his Father. Secondly, becauſe in that ſacrifice, he did (though darkly) ſee, that one was to bee offered vp a ſlaine ſacrifice, for the ſinnes of the People. (d) In the next Staffe.

7 Staffe.

To paſſe by Some,
of (a) *Sheth* came *Henoch* he,
Who walkt with God,
till God tooke him away.
Lamech and *Noah*,
that time *Sheths* petigre,
Matcht with *Kains* daughters, to their dyre decay.
That ſinne ſo greiued God, as plainlie he
Foretold to *Noah*,
the world ſhould drowned be.

(a) *Habel* being ſlaine, God giueth to *Adam*, *Sheth* in his rome *Sheth* begot *Enoſh*: *Enoſh*, *Kenan*: *Kenan*, *Mahalaleel*: *Mahalaleel*, *Iered*: *Iered* begot *Henoch*, the 7. from *Adam*. IVDE, 14. *Henoch* begot *Methuſhelah*: *Methuſhelah*, *Lamech*: *Lamech*, *Noah*: *Noah* begot *Shem*, *Cham*, and *Japhet*, elder brother of *Shem*. Gen. 10.

21. Here *Sheths* ſeede was deeply degenerate from *Henoch* and *Sheths* ſinceritie: for they ſeeing the daughters of Men (viz. of *Kains* lawles race) to be ſnowt-faire, *Sheths* Petygre marrieth with them: mixing the holy ſeede with the vnholy: by reaſon whereof, Gyants and ſtrong Miſcreants abounded. This ſo vexed the Lord, as hee haſtely repaireth to *Noah*, and fore-tels him, (that hee may preach it to others) that after the expirement of 120. yeares, he would drowne the whole world with water. Commanding him in the meane time, to build an Arke of Pyne trees, wherein H e and His might then be ſaved.

8. *Staffe.*

(a) *Noah* preaching and building the Ark that 120. years, the people believed not the ſpirit of GOD preaching in *Noah*: for the which, as their bodies were drowned in the flood; ſo their ſoules nowe remaine in the Priſon of God his wrath, 1. Pet. 3. 18. 19. 20. That water was a figure.

One hundred yeares,
and twentie after then,
The (a) Cataracts
were looſd, & Seas burſt ope:
The rayne and wa-
ters drown'd the wicked men,
And over Earth,
had libertie and ſcope.
But ere that day,
as God had Noah told,
An Ark he built,
of Pyne-trees, room'd threfold

gure of Baptiſme: for as by that water *Noah* and his Familie (the faithfull, for *Cham* was not then ſeene-wicked) were ſaved from *Jehouahs* wrath: even ſo by Baptiſme, the Faithful are ſaved, and the lurking hypocrite for the time fareth not the worſe. But as all without the Arke, were vtterly deſtroyed by the ſame water: even ſo ſhall Baptizing water be but a Sacrament of condemnation vnto ſuch as receiue it vnworthelie: whether they be within the Ark (the viſible Church) as was *Cham*, or baptized in the Church of the World, or viſible worldlings, ſuch as is that great Citie. *Revel.* 17. 18.

9. *Staffe.*

Into this Ark,
did *Noah* and his Wife,
His ſonnes *Shem*, *Cham*,
Iaphet, (*a*) enter anone:
With ſortes of Creatures all that breathed life,
Preſerved in
the Ark by God alone.
(*b*) After twelue Months,
the Men their wiues and all
Out of the Ark
did go, at God his call.

(*a*) The Worlde was here 1656. yeares old, and ſo tooke his end with water: *Noah* hauing in the Ark of every cleane Beaſt for Sacrifice, and of vncleane for preſervation of their kinde to the Newe World, aſwell as of the cleane.

(*b*) *Noah* and his Wife, with his three ſonnes and their Wiues (even 8. Perſons in the whole) as

they went into the Arke at God his commaund: so they come not foorth vntill he commaund. *Gen.*8. 16. Comming forth. *Noah* offereth Sacrifice to God, whose savour was acceptable: and therefore the Lord blesseth *Noah* to the beginning of the Newe World: promising, that he would no more smite the World as he had done with water: and thereof he appointed the Rainbowe to be a signe sacramentall. Here was *Noah* permitted to eate flesh: but forbidden to eate of the blood of Beasts, as a signe howe much he abhorred the shedding of Mans blood.

10. *Staffe.*

a *Noah* planting of Vines, & drinking the iuice of the grapes, hee became drunken: & so lay in the midst of his Tent Naked.

As *Adam* gun
the former World, so this
By *Noah* was,
begun. Of (a) *Cham* ther came
the Cananites,
accurst for works amisse:
Of *Iaphet* sprong
the Gentiles hight by name.
Of blessed *Shem*,
came *Heber*, *Abram* eke,
From whome the Is-
raelites their bloud-rowle seek

Cham seeing it, telleth his two Brethren. They comming backwards towards their Father, doe from their shoulders let fall a covering vpon him. *Noah* awaking, & vnderstanding what was done, he cur-

seth

seth *Cham* in his sonne *Chanaan*, of whom came the cursed Canaanites: but hee blesseth the God of *Shem*, and praieth that *Iaphet* at last may come and dwell in *Shems* Tent. Of *Iaphet* came the Gentiles: From *Shem* (supposed to be *Melchi-sedek*. Gen. 14 both of Hebrewes, Greeks, Latins, olde and newe and he was living, till about 77. yeares after *Abram* his calling out of *VR* in *Chaldea*) from *Shem*, I say, the 12. Worthy of the Old World, and borne before the Newe world: from Him came *Arphaxad*; from *Arphaxad*, *Selah*: from *Selah*, *Heber*: (of whom the tongue was called *Hebrewe*,) rom *Heber*, *Peleg*: from *Peleg*, *Regu*: from *Regu*, *Serug*: from *Serug*, *Nahor*: from *Nahor*, *Terah*: from *Terah*, *Abram*, the Grand-father of Israel, of whome came the Israelites.

17. Staffe.

In (*a*) *Abrams* time,
Idolatrie did raigne:
God therefore (*b*) called him from Chaldea Land.
Who taking (*c*) Tent
on back, away he came
And (*d*) followed God,
as Child doth Nurses hand:
To him God promised great seed. After the same
To (*e*) *Abram*, God
gaue *Abraham* to name.

(*a*) Excepting *Melchi-sedek* the Priest of the high God, and King of SALEM Called also IEBVS of *Iebusi*, Gen. 19: 16. but afterwards called IERV-SALEM of IERV-SALEM

mysticallie by Titles change teaching: That the Towne was changed to Sacred vse, even to be the figure of God his vniuersall Church: excepting I say that *Melchi-sedek*, there is not mention of any that walked vprightly before IEHOVAH.

(*b*) The Lord (*Abram* then being 75. years old) picked him out of Chaldea, the Land of Shinar, and Nimrods *Babel* or *Confusion*: for there the Schismatiks from *Shem* builded: but their owne tongue was slit by IEHOVAH, as is coniectured, into 70. and so were scattered into divers partes of the Earth.

(*c*) The Father of the Faithfull liued in a Tent, and we should not think but our state is stil moueable: for here is no abiding Citie.

(*d*) He followed the Sound of God, as we should followe his Worde in all things: the companie of which intelligible Sounde, for it is not a Romish *Noise*, but a distinct *Voice*, should drawe vs after it, as a Loadstone pulleth to it Iron. Together with *Abram* and *Sarai* his wife, there goeth foorth *Lot*, the Son of HARAH *Abrams* brother. This LOT and his Familie were with *Abram*, what time IEHOVAH (*Genes.* 12.) made first promise to *Abram*, that in his SEEDE all the Earth should receiue a blessing: for the Seede of the Woman promised, *Gen.* 3. was to spring from *Abrams* seede. But soone after, (*Gen.* 13.) there being a controversie betwixt *Abrams* Heardmen, and the Heardmen of LOT, about pasture for their Cattel: *Abram* (though more Excellent) for peace sake, giveth LOT leaue to choose what Soyle he first would. LOT chooseth the plaine of Sodome, and so departeth, pitching his Tent at Sodome gates: But his fleshly choise was scourged: for in steed of good *Abram*, he found a beastly carnal People, who dailie vexed his heart, 2. *Pet* 2 7. Soone after, there being warres betwixt the

the 5. Kinges of the 5. Cities of the Plaine on the one ſide: and the King of Babel, and his 3. Neighbour Kings on the other ſide: This laſt Partie prevailing, *Lot* with all he had, was carried away captiue. *Abram* vnderſtanding hereof, hee muſtered 318. of his owne houſe: purſueth and recovereth LOT againe. In *Abrams* returne, *Melchi-ſedek* King of Shalem and *Iehouahs* high Prieſt did meet him, and offered to him Bread and wine (a notable figure of the Breade and wine, which IESVS our Prieſt after *Melchi-ſedeks* order, hath offered to vs believers (not to Sodoms People) to which Kingly Prieſt, *Abram* tythed or paied tenths of all he had: wherewithall the Royall Prieſt bleſſeth him, and the leſſer is bleſſed of the greater, *Geneſ.* 14. *Heb.* 1. 2. 3. 4. 5. 6. 7. And what Man ſhould bee greater than *Abram*, if not *Shem*, in whoſe Tent God was to dwel til *Iapheth* (or the Gentiles) returne to dwel in that Tent?

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BRAHAM (in Engliſh, *The Father of a great Multitude*) and *Sarai*, in Engliſh, *Miſtres*, he calleth SARAH; that is interpreted, *Princeſſe*. The lifting vp of their *Names-meaning* by that letter H, teacheth, howe Covenant-ſmiting with God for vpright worſhip, doth exalt, not embaſe Man and woman. Togither with his Covenant, the Lord adioyneth a SEALE, or exhibitiue Signe; for *Abraham* and his Male-ſeede henceforth was to be circumciſed. The cutting of that fore-ſkin of the Male his generatiue part, did preach a being conceived in ſinne, and therefore a need of Regeneration or *Newe-birth*. This Cut in the fleſh, is properly called the *Signe* of the Covenant. *Genes.* 17.11. but improperly, or Sacramentallie, it is called the Covenant it ſelf, *ver.* 13

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12. Staffe.

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(*c*) Given to the Male-seede, because He is chiefe in Generation. Every Naturall Artist knows that. Secondly, Man was not made for the Woman, but the Woman for Man. Obiection. Seeing Baptisme supplieth Circumcision, what reason is there that Females should be baptised, seeing they were not Circumcised. Answer, Indeed, Baptisme is the doore or entring Sacrament of the New Testaments Church, as was that of the Olde. In this they haue admittance, First, because they are capable of Water, but so they were not of Circumcision. Secondly, *Paul* teacheth, *Galat* 3. 27. 28. That (howsoever there was difference betweene Iewe and Gentile, Male and Female, concerning the former, yet) concerning Baptisme, Iewe and Gentile

Gentile, Male and Female are all one in Christ Iesus, whome they apprehend by faith. And heerein (as in other things) it appeareth that the Newe Testament is more liberall handed, free hearted, and more glorious than the former. Concerning the signification, looke into the former Staffe, at (e)

(d) *Isaac* in English, *Laughter*. So called to put *Abraham* in mind of his Faith, when beleeving that promise, he laughed: Secondly, to admonish *Sarah* of her want of faith, when she laughed the promise to scorne. Thirdly, to teach them both, and all the faithfull ioyntly with them: That there is no happy laughter or ioye, but in the Lords promises. He, the Son of the *Promise*, borne, as it were, onely by Grace and besides Nature: teaching all, that the blessing commeth by Grace, not by Nature. This *Isaac*, was the speciall fore-type of Christ Iesus the promised seede, the bringer of Grace to vs: as also he was an excellent figure of the state of every mysticall member of Christ. All which, are not of Ægyptian *Hagar* the bond-woman, (figure of the Lawe) as was mocking persecuting *Ismael*; but of *Sarah* the free-woman, figure of the Gospell and of Ierusalem from aboue, who is free with her Children; Reade *Galat.* 4. 22. to the end of that Chapter

(e) *Iaacob*, the younger brother of *Esau*: of them the Lord said to *Rebecca* their mother (even before they were borne) I haue loved *Jacob*, and hated *Esau*, *Rom.* 9 13. As God had *chosen* the one, and *Refused* the other, so being borne, *Esau* runne a Reprobate race: hunting, sporting, with neglect of holy Sacrament: for he sold his interest of Canaan, the Sacrament of Heaven, to his younger brother, for a messe of Red-pottage: whereof hee tooke his name *Edom*. As for *Iaacob*, he liues simplie and truly in holy calling, making high account

of

of that Sacrament. And this was cauſe why *Rebecca* ſpecſallie loved *Iaacob*, vſing afterwards the help of a falſe finger, for getting the bleſſing to *Iaacob*, preventing male-content *Eſau*. For which, *Eſau* threatning death, *Iaacob* was glad to flie to his Vncle *Laban*, and there to ſtay. There he was beguiled with Pinck-eyed *Leah*, but marieth with *Rachel* or *Rahel*. One and twentie yeares afrer, he returneth home, and ſtudieth the appeaſm ent of *Eſau*.

13. Staffe.

This *Iaacob*, God
cald (*a*) Iſrael, becauſe
He wraſtling did
prevaile with *Iehouah*.
Twelue ſonnes) hight Pa-
triarchs) God drawes
From Iſrael:
Whoſe Progenie alway,
And yet, are Il-
raelites term'd to this day.

(*a*) *Iacob* wraſtling with an Angel, repreſenting the LORD, with whome we ought to wraſtle in Prayer, is thenceforth ealled *Iſrael*, in Engliſh, Prevailing with God *Geneſ.* 32. 28. For all the Fore-elect of God, ar Prevailers with God. God may hoiſe them vp and down for a time, and giue them a nip in the fleſh, but when he hath caſt them downe with the Left hand, he will raiſe them vp with the Right: for that is the hand by which they prevaile. He was called *Iaacob*, (not as many haue imagined, of the Hebrews

Hebrewe word, that signifieth to Supplant or deceiue, but) of a Nowne that signifieth an HEELE: for thereof he taketh his Name, *Gen.*25.26. Obiection: But *Esau* saith, *Gen.*27.36. that he was well called *Iacob*, because he had Deceived him. Answere, The holy Ghost before gaue the reason of his Name, from his holding of *Esau* by the heele at his Birth-time, the holy Ghost his construction, must be preferred before the private interpretation of *Esau*. Secondly, *Esau* doth there but proudly mock at *Iaacob*, wresting his Name to such a signification, as he might best play withall in his peeuish vaine.

14. Staffe.

Their Names were thus:
Reuben and *Simeon*,
Then *Leui*, *Iu-*
dah, *Dan* and *Naphtali*,
Gad, *Asher*, *Is-*
sachar, *Zebulon*,
Ioseph and *Ben-*
iamin: This (*a*) *Ioseph* enviously
Was of his Bre-
thren sold to Ægypt Land,
Where *Ioseph* was
(*b*) advaunst by God his hand.

a) *Iaacob* having by his wife *Rachel*, first *Ioseph*, then *Ben-iamin*: for the residue were borne of *Leah*, *Zilpah*, *Bilhah*.

Ioseph was of his Father principally affected, through conceived Hope of future good in him. *Iosaph* dreaming

ming that the Sunne, Moone, and eleven Starres ſhould reverence him, *Gen.* 37. his Father by that, as by other things, doth readily conclude, that himſelfe and his other Sons ſhould once doe homage to *Ioſeph*. This cauſeth the ten firſt, for *Ben-iamin* was yet very young, to take *Ioſeph*, having him in the Feilds, to ſel him away to certaine Merchants, who afterwards bringing him into Ægypt, ſolde him vnto *Potiphar*, Prince of ON, Steward vnto *Pharaoh*. *Ioſeph* thus packed away, his Brethren dipping an vpper partie-coloured coat of *Ioſephs* in blood, they repaire vnto aged *Iſrael*, or *Iaacob*, and do perſwade him, that ſome wilde Beaſt had torne *Ioſeph*. Olde *Iſrael* too forgetfull of *Ioſephs* dreames, doeth giue credit to their wordes, and therefore burſteth into deepe lamentation.

Ioſeph placed in *Potiphar* the Eunuch his houſe, is for his beautie, luſted after his inordinate eyed Miſtres. She, hauing no bluſh in her fore-heade, wooeth *Ioſeph* to Sinne: but he avoideth her alluring preſence. Her luſt, for that cannot be properlie called Loue, it turned into Hate. She therefore pulling his Garment from him, accuſeth him to her Husband, for a wanton Hebrewe, and an Aſſailer of the Marriage-bed. He believing her, caſts *Ioſeph* into Priſon. The Kings Butler and Baker being in the ſame Priſon, they dreame dreames. *Ioſeph* thereby telleth the Butler, that within three daies he ſhould be delivered and vſe his former office: but the Baker within three daies ſhould die. After this, *Pharaoh* dreamed, that 7. leane Kine, eate vp 7. fat-ones: that 7. withered eares of corne devoured 7. well liking ones. The King troubled about theſe dreames, the Butler then remembred *Ioſeph*, and told of him to *Pharaoh*. The King ſends for him: hee interpreteth the dreames ſaying, that the next 7. yeares ſhould be plentifull, but the 7. after

after them, should devoure all the plentie that went before them. Vpon this, the King delivereth *Ioseph*, and putteth his Regall Ring on his hand, *Ioseph* is next to *Pharaoh* over all Ægypt, and by speciall Commission gathereth much Corne into Store-houses, during the plentifull times, for the better nourishing of the Body in the 7. penurious yeares.

15. *Staffe.*

a *Iaacob* sending his Sons into Ægypt to buye Corne; at their second comming thither, *Ioseph* bewrayeth himselfe to

In time of (*a*) Dearth,
Old (*b*) *Israel* and his sonnes
To Ægypt came,
from Canaan their due:
Good *Ioseph* glad-
somlie to Father comes,
And bringeth him
to *Pharaoh* his vewe.
Who giues to *Is-*
rael for dwelling place,
The Land (*c*) Goshen,
enviton'd with Gods grace.

his Brethren: sending word back to his Father by them, that it was *Pharaoh* his will, and his desire that he would come vp to Ægypt.

(*b*) *Israel*, hauing consulted with the Lord, at *Beersheba*, departeth with his whole Familie into Ægypt. The number of the Persons that came into Ægypt, are saide by *Moses*, *Genes.* 46. to be, 70. making into that Number *Ioseph* and his two sons,

Manasseh

Manasseh and *Ephraim*. Blessed *Steuen* in the *Actes* 7. 14. Numbreth 75. Soules: by which second Number, wee are taught to account some, passed by of *Moses*. Some writers do borrowe vnto this account, the 4. Mothers of the Patriarches & the two Sonnes of *Iudah*, who were dead, before this voyage, in Canaan: and so make vp 75. besides *Iaacob* himselfe. A second sort doe, as *Moses* borrowed three from *Ioseph* house, for making vp 90. so they, borrowe fiue moe from *Ioseph* house, vnborne at *Moses* time of accompt, and these fiue are Sonnes and Nephewes, 1. *Chron.* 7. 14. 20. to *Ephraim* and *Manasseh*: by which accompt, they well obserue, that *Ioseph* seeth his Children vnto the third Generation, *Genes* 50. 23. Both these opinions, if not Iudgements, of others learned set downe, In the third place, I will adde my Coniecture. *Moses* hauing accounted the number of 70 he immediatly in the next verse, *Genes.* 46. 26 addeth: All the Soules that came with *Iaacob*, *&c.* (besides *Iaacobs* sons wiues) were in the whole, &c. The Patriarks wiues so plainly excepted, why may not *Steuen* borrowe them to the making vp of 75? Question. *Moses* hath no where affirmed, how many the Wiues were THEN liuing, how then should *Steuen* accompt them? Answer. Holy *Iude* maketh mention of *Henochs* Prophecie, as also of a Strife betweene *Michael* the Arch-Angell and the Deuil, about the body of *Moses*: neither of which is once mentioned before in holy writ. Holy *Paul* (2. Tim. 3 8) telleth *Timothie*, how *Iannes* and *Iambres* were the Sorcerers that resisted *Moses* in Ægypt: yet neither *Moses* nor any Prophet after, maketh mention once of the Number of the Sorcerers, nor of their Names. As they had that, by speciall Reuelation, so, why may we not think, that *Steuen* at that Time (if not before) had the knowledge of that

Number

Number by like Reuelation, ſpecially ſeeing *Then* he had a Miracle wrought in his eyes, in that his beholding of Ieſus, Acts. 7. 55. after an vnvtterable ſoute.

(c) Sheepherds being an abhomination to the Ægyptians (ſome think from *Exod.* 8. 26. becauſe the Ægyptians worſhipped ſome ſuch Beaſtes, as the Iſraelites ſlewe for Sacrifice: which is a colde ſuppoſe, for that ſhould rather make the Sacrificers hatefull, than Sheepheards abhominable: but the holy Ghoſt, affirmeth that Calling to be abhorred of them. Neither a.e wee ignorant, that in every prophane Land, ſome Calling (as nowe are Soule-Shepherds) is of baſe eſtimate, by reaſon of which their abhorre (and all profeſſed themſelues not only ſacrificing Hebrewes, but Sheepherds) the King gaue them a Cuntry, wherein alone they might inhabite.

A COMPVTATION OF GENESIS.

The yeeres of the World.		
130	1	*Adam* being aged, 130. yeares, he begetteth *Sheth.*
235	2	*Sheth* aged 105. years, begetteth *Enoſh.*
325	3	*Enoſh* at 90. yeares, begetteth *Kenan.*
395	4	*Kenan* at 70 years, begets *Mahalaleel.*
460	5	*Mahalaleel* at 65. years begets *Iared.*
622	6	*Iared* at 162. yeares, begets *Henoch.*
687	7	*Henoch* the 7. from *Adam*, (*Iude* 14.) at 65. yeares, begets *Mathuſhelah.*
874	8	*Mathuſhelah* at 187. begets *Lamech.*
2056	9	*Lamech* at 182. years, begets *Noah.*

10 *Noah*

The age of the World.

10 *Noah* (the 10. from *Adam*, and the Lord his Tenth out of the first worlde) at 480. yeares of age, is foretold of the flood. After 500. years of age, he begetteth *Shem* (the elder brother of *Iaphet*, Genes. 10.28.)
1536
1656 and in his 600. yeare the flood came.

1658 1 *Shem* 2. yeares after the flood (being then but, 100. yeares old, *Gen.* 11. 10. and therefore begot in *Noahs* 502.) begetteth *Arphaxad*.

1693 2 *Arphaxad* at 35 begets *Selah*.

1723 3 *Selah* at 30. yeares, begets *Heber*.

1757 4 *Heber* (the 7. from *Henoch*, and from whome *Abram* and his seede tooke the name of *Hebrewes*) hee at 34. yeares begets *Peleg*.

1787 5 *Peleg* (in whose time the Earth was divided) at 30. yeares begets *Regu*, *or Reu*

1819 6 *Regu* at 32. yeares begets *Serug*.

1849 7 *Serug* at 30. yeares, begets *Nahor*.

1878 8 *Nahor* at 29 yeares begets *Terah*.

2008 9 *Terah* being 130. yeares olde, (compare *Gen.* 11.32. with Chap. 12.4) begets *Abram*.

2083 10 *Abram* at 75. yeares, receiveth the promise. The 10. he was in the beginning of the Newe World, as *Noah* in the end of the Old.

2108 *Abram* at 100. yeares of age, hath *Isaac*.

2168 11 *Isaac* at 60. yeares, hath *Iacob* and *Esau*.

2298 12 *Iacob* at 130. goeth into Ægypt with his 70. soules: *Ioseph* then being aged, 39.

2315 *Iacob* being fed 17. yeares by *Ioseph* dyeth, being aged, 147. He was the 12. of the Newe Worlde: and left behinde him 12.

Worthies

The age of the World.

Worthies peereles. On his death-bed, hee foretelleth every of them of future events: specially, that the *Shiloh* Christ should come out of *Iudah*.

2369 13 *Ioseph* dieth in Ægypt, being 110. yeares olde: 54. yeares after his Father. Before his death hee giueth charge, that at their remoouall to the Land of Promise, they shoulde take his bones away with them. That afterwardes was done: In the meane time, they embaume his corpes and chesteth him. And so endeth *Genesis*, containing from *Adams* Creation, vnto *Iosephs* death, 2369. yeares.

Heere, or within one Chapter of *Exodus* falleth out the story of *Iob*: for forme Poeticall: for Matter passing divine. *Iob* laboureth to cleare himselfe of hypocrisie, but not in the best manner: for the extreamitie of his body and soules anguish, daunteth his reason, and breaketh his Patience. His Three Kinsfolkes charge hypocrisie on his head. The doctrine they deliver, good: but they faile in their personall application. Their foolishnes should reproue Manies follie. In the end, Eloquent *Elihu* thrusts himselfe in, reprooving both parties for follie: but for the vpshot, *Iehouah* himselfe sits Vmpire; iustifying *Iob* for his servant, & condemning his friends for their false Application. *Iob* sacrificeth for his friendes: The Lord is satisfied: *Iob* enriched: and so endeth that diuine Story: In every Allegation of Gods Mercies and Iudgments having an eye vnto *Genesis*. But because *Iob* came of *Keturah Abrahams* latter wife, and not of *Sarah* (Queene-mother of the faithfull) I therefore so passe from him, to Israels Seede.

16. Staffe

16. *Staffe.*

From Iſraels Houſ-
hold, ſprong a mightie crue:
The (a) Ægypt King,
to keepe them vnder hand,
Their Male-children
therefore vntowardly ſlue.
That time was *Mo-*
ſes borne in Ægypt Land:
Who after four-
ty yeares, by God was ſent,
To help poore Iſ-
rael, drownd in Lament.

(a) There aroſe a new king in Ægypt (herewithall beginneth the booke of *Exodus*) who to keep the Iſraelites vnder the yoke, did commaund the Hebrews Midwiues (*Shiprah* and *Puah*) to kill all the ſonnes: but they fearing God, would not. After this therefore, hee chargeth that every Male-childe ſhould be caſt into the River. At this time, *Amram* (of the Tribe of *Leui*) had married with *Iochabed* (a daughter of a Levite) by whome a Sonne was brought foorth: this beeing about 64. yeares after *Joſeph*. Shee maketh an Ark of Reed, Slyme and Pitch: who, laying the Childe therein, committed it to the River. His Siſter ſtanding a looſe to ſee what would become of the Child, ſoe the daughter of *Pharaoh* (for the Ægyptian Kings were commonly ſo called) came to bath at the Riuer, who eſpying the Ark took it vp and opened it. The Child weeping, ſhe had compaſſion on it. His Siſter ſeing that, ſhe ſteppeth to the Princeſſe, and demandeth if ſhe ſhall fetch a Nurſe vnto her.

Shē

She assents. His Sister bringeth the Mother, to whome the Princesse commendeth it: commaunding her to attend it. The Child being growen, she brings him to the Princesse, who calleth him *Moses*, because she drewe him out of the water.

Moses being much more growen, he leaveth the Court, goeth down to his brethren the Hebrewes: who seeing an Ægyptian smiting an Hebrewe, he ariseth and slaieth him. Afterwards seeing two Hebrewes striue, hee rebuked the wrong doer: The wretch replying, Thinkest thou to kill me as thou didst the Ægyptian. *Moses* herevpon fled (for feare of *Pharaoh*) into the Land of Midian: who there was intertained of a Prince, who gaue his daughter *Zipporah* for wife to *Moses*. *Moses* after this, keeping sheep by the mount Horeb (called also Sinai) to him there. the Lord appeared, speaking out of the middest of a burning Bush: giuing him Commission to fetch his people out of Ægypt, where mightelie they groned vnder the yoke of Bondage: ioyning in commission with him, his brother *Aaron* of more excellent vtterance than *Moses*. The former King dead, *Moses* and *Aaron* come vnto the Hebrewes and do tell them, that I AM THAT I AM, had sent them for their deliverance. *Moses* and *Aaron* comming vnto them: loe, al the People were ioyned vnto the Idoles and filthinesses of Ægypt. (*Ezek* 20 5.6.7.8.9) but the Lord hauing a respect vnto his owne Name, forsooke them not, but strengthened *Moses* and *Aaron* vnto the work: who boldly (as it were opposing the sheep-crooke to the Ægyptian Scepter) do come vnto *Pharaoh*, telling him, that IEHOVAH commaundeth him to let his ISRAEL depart the Land. The King proudlie replieth, who is IEHOVAH? as also, vpbraideth *Moses* and *Aaron* with hindring the Peoples worke. Immediatly wherevpon the Bedlem-King, comman-

commandeth work at the Peoples hands, and denieth them therewithall, neceſſaries to the worke. Here the People murmure againſt *Moſes*, as being the very Author of their further ſlavery.

17. *Staffe.*

He and *Aaron*,
(brethren of *Levies* race)
(*a*) great wonders wrought,
before King *Pharaoh:*
Driving his Sorcerers from fore their face.
Yet would the wretch.
not let poore Iſrael go.
At laſt, therefore
the Lord doth (*b*) *Moſes* call,
And tells to him,
what after ſhould befall.

(*a*) *Moſes* being now 80. year old, and *Aaron* 83. *Exod.* 7.7

They wrought certaine Miracles before the king. Firſt *Aaron* caſteth forth his Rod, and loe, it became a Serpent: The Ægyptian falſe Prophets (*Iannes* and *Iambres*) do the like with their Rods: but *Aarons* Rod devoured theirs. Here, *Pharaoh* his heart was hardened: but for outward Plague, there was not any now inflicted. The next day after, *Pharaoh* comming forth to the River, (like enough to be *Nilus*) *Aaron* there ſmiteth the waters, and they were turned into Bloode, by reaſon whereof, the Fiſhe died. The like did the Sorcerers: *Pharaoh* therefore departeth hard hearted. This was the firſt *Plague*. Afterwards, *Aaron* by

by the command of *Moſes* (and *Moſes* had ever his commaund from IEHOVAH) ſmit the Riuers with Frogs, inſomuch as they cralled into the Kings houſes, and climb into his Chambers. The Enchanters did ſo. He was more hardened. The 2. Plague. Next, the Duſt of the Earth was ſmitten, whereupon followed Lice. Here the Magitians attempted to do the like, but they could not, whereupon they acknowledge that *Aaron* wrought by the *Finger of God*, (ſecretlie granting, that their own working, was but by the *Finger of the Deuill*. But the King like a block departeth vnbeleeving. This was the 3. *Externall Plague*. The next day, *Aaron* cauſed ſwarmes of Flies to inteſt all Ægypt, (no ſuch thing fell in Goſhen) but vpon *Pharaohs* prayer to *Moſes*, *Moſes* prayed and they departed: but *Pharaohs* heart relented not. That was the 4. Plague. The 5. Plague was a Murrian vpon all Ægyptian Cattle. The 6. Plague, was a Scab vpon Man and Beaſt. The 7. Plague, was the cauſing of Thunder, Haile, Lightening, to the deſtruction of Beaſts and Hearbs in Ægypt: but ſtill (ſo ſoone as the Plague ceaſed) *Pharaoh* denied paſſage to Iſraell. After that, *Moſes* ſtreatching his Rod vpon Ægypt, the *Eaſt* winde brought in Graſhoppers, covering all that Land: That the 8. Plague. The 9. Plague, was a feareſull palpable Darknes, brought over all Ægypt (for Light was then in Goſhen) whereupon *Pharaoh* his heart grewe more obdured.

(*b*) The Lord having decreed that vpon the next Plague, the Plaguy-King, ſhould not onely Giue leaue, but commaund them to Depart, he therfore (for an everlaſting Memoriall of his Peoples deliverie out of the Land of Bondage) doeth call *Moſes* vnto him, and enformeth him, howe hee ſhould teach the People to performe his will. *Note*, As this Peſtilent King was a lively figure of the Dragon,

gon, and his Homed-Kings, enthralling the *Church of God*; so that Ægypt, was a forcible fore-figure of the *False Church*, Revel. 11. 8. over the which *Leviathan* ruleth, and with the which, the *Israel* of God must haue no spirituall Communion: that is, the *Faithfull* must not any way communicate with her false worship and false Spirit, wherewith she is inspired.

18. *Staffe.*

(a) Go take, saith HE,
a yearling Lamb spotles,
A Male, yea through
each of your Familie:
Do kill the same
with fire do rost the flesh.
The blood on doore-
posts smite. Then orderly
With Bread vnlea-
uend, & sowre hearbs do eat,
The rosted Lamb,
the Sacramentall meat.

(a) The Lord by this, doth lead the People to the blessed seed promised to *Adam*, Genes. 3. to *Abraham*, Gen. 12. 3. by whome all *True Beleeuers* should obtaine the Blessing: First the Iewe, then the Gentile. This Lambe spotles, signified the (Lamb slaine from the beginning of the World) Christ Iesus without spot of Sin: whose blood shed and sprinkled vpon the doore-cheeks of our Conscience, doeth put away the Second Death farre from vs.

As the Lamb of God for the taking away the sins of

of the World, was Rosted in the burning fiery Ire of God, for taking away our Sinne: so (as the eating of him is by the Tooth of Faith: for Faithlesse People are heerein Toothles) the Faithfull must not think to enioy that mysticall Lamb vnto Life, without eating the sowre hearbs of affliction, a bitter Cup vnto the flesh. Neither must in this spirituall banquet come any leavened, sowre bread (that is, Malitiousnes, wickednes, 1. *Cor.* 5. 8. hereof every man must purge his owne Heart (as his house) as also the Assemblie (in paine of death) must take heed that no open vncircumcised (that is, knowne wicked) be admitted amongst them: for such Leauen wil be cause, that their reioycing shall not be good. 1. *Cor.* 5. 6. 7.

19. *Staffe.*

That (*a*) Night an Angel past through Ægypt Land:
And where blood sprinkled was, he *Passed* by:
But otherwhere,
he slewe with deadly hand,
First borne of Man,
and Beast. So that the cry
Cauld *Pharaoh* rise,
and (*b*) giue commandement,
That Israelites
forwith away be sent.

(*a*) The Hebrew people did keep the former instituted Feast, omitting no Ceremonie enioyned. The same Night, the destroying Angell passed through Ægypt, and slewe

(*b*) and

all the first borne of Man and Beast: but no such thing befell vnto Israell, for which they were ever after to consecrate the first borne of Man & beast vnto the IEHOVAH their *Deliuerer*. Because the Angell in destroying the Ægyptians, did passe over the Hebrewes (whose doors were smitten with the Lambs blood) therefore that Feast ever after, was called the *Passe-ouer*: in eating the Lambe, they were saide to eate the *Passe-ouer*, though indeede they but eate the Signe of the *Passe-ouer*, or the Memoriall of the Angell his Passing-over the Hebrewes houses.

(*b*) An horrible noise being made by the rorings of the vncircumcised, *Pharaoh* ariseth and giveth Commaundement to *Moses* and *Aaron*, that they togither with the People (and all that ever they had) should depart Ægypt. The Lord before this, having made his People gracious in the eyes of the Ægyptians, insomuch as they let the Hebrewes (vpon former petition, *Exod.* 11.2 3.) enioy ther Iewels of Silver and Golde: Loe, here the Vncircumcised with one consent hasten *Israel* out of Ægypt, lest their Tarrying longer, should be the death of All. *Oron.* 12.

Thus the Lords people, who had the Ægyptians terrible vnto them, they nowe are to the Ægyptians as Pillers of smoke, and as SALOMON, *Can.* 6.3. saith, terrible as an Armie with banners. The Lord put his beautie vpon them. *Ezech.* 16. And loe, they depart with the Iewels of the Heathen: and good reason that the Gentils bring their Glory vnto *Sarahs* Ierusalem and free-borne Children.

20. Staffe.

Then *Moſes* leadeth Iſraell a way,
Towards (*a*) Wildernes,
and Canaan their due:
But (*b*) *Pharaoh*,
his ſinne yet could not ſtay,
And therefore armes
him ſelfe, and doth purſue.
But Iſraels God,
in midſt of Seas did drowne,
Proud *Pharaoh*,
and caſt his Chariots downe.

(*a*) when *Iaacob* came into Egypt there were not 80. Perſons in all: but now when *Moſes* carrieth them out of Egypt, they are ſix hundred thouſand men, beſides women and Children.

(*b*) They depart out of Ægypt, 430. yeares after the *Promiſe* made to *Abraham* (Gen. 12.3.) That in his ſeed all Nations ſhall be bleſſed. meaning, through Chriſt that ſhould aſſume the ſeede of *Abraham*, *Hebrewes*, 2.16. *Abraham* was foretolde, *Gen.* 15. 13. that his ſeede ſhould be a ſtranger and hardlie intreated 400. yeares. The firſt hard intreatie of his Seed (I read of) was *Iſmael* his perſecuting of *Iſaac*, (*Geneſ.* 21.9. compared with *Galat.* 4. 29.) From which time, vntill this departure out of Ægypt towards the Land of Reſt, I ſuppoſe 400. years. From *Iſmaels* Mock, back vnto the Promiſe, 30. yeares: From the Promiſe, back vnto *Abrahams* birth, were 75. yeares, *Gen.* 12.4. From *Abrahams* byrth, back

vnto

vnto the Flood, 352. yeares. All ſummed togither, will be found from the Floode vnto the departure out of Ægypt, 857. yeares. The *Moneth* of their Deliverance, being otherwiſe the Seaventh, was hencefoorth called (by *Iehouah* his Commaund, *Exod.* 12 2.) the *Firſt Moneth*, as deſerving the firſt place: why then ſhould fantaſticall Spirits marvell at *Our* Celebrating of the Firſt daye of the weeke, (rather than another) ſeeing in that day our Saviour Riſing from death, clearlie delivered vs, from a more palpable darknes than that of Ægypt, and from the power of a more mightie Adverſary than was *Pharaoh*? eſpecially ſeeing *Paul* (a Maſter builder) enioyned that day vnto the Churches, 1. *Cor.* 16 1. As alſo the Head of the building, himſelfe ſolemnized it, by 5. ſpeciall Appearances and Preachings.

(*b*) *Pharaoh* purſuing, IEHOVAH, teacheth *Moſes*, howe the people ſhould paſſe through the *Red Sea*. The Sea divided it ſelfe, and ſtood vpon heaps on either hand. The Iſraelites paſſe eaſily through. *Pharaoh* with his Chariots, purſueth. The heapes of waters fal downe vpon him, his people and Chariots, ſo that they ſunke downe vnder the waues, like a ſtone. A Iudgment due to perſecutors of the True Church. This paſſing of the Iſraelites throgh the Sea, was a figure of Baptiſme, by the which we are ſaved, 1. (*or.* 1. 2. A Seale of Salvation to the Iſraell of God: that is, to the Faithfull: but a ſeale of Condemnation vnto the Spirituall Ægyptians, I meane the vnfaithfull, whether within or without the Church viſible.

21. *Staffe.*

For which great work,
Moſes he ſings a Song.
And after prai-
ſing God, the people he,
To (*a*) Sinajs Moun-
taine doth conduct a long.
Where for one yeare,
their Tents down pitched be.
There in the Mount,
God did with *Moſes* talk,
And teach him how,
the People thence ſhuld walk

(*a*) Called alſo *Horeb*, the Mount where *Iehouah* appeared to *Moſes*, in fierie Buſhe. No maruell if the Lord bad *Moſes*, Exod. 3.5. put of his ſhoes, becauſe of the ground appointed to ſpeciall holy vſe: for here IEHOVAH talked after an vn-vtterable familiaritie with *Moſes*, giuing to *Moſes* (for the Peoples vſe) the *Ten Commandements*, written in two Columnes or Tables of Stone. Togither with them Laws Morall, the Lord gaue Lawes Ceremoniall for ſpirituall Exerciſe: chooſing the Tribe of *Levi*, for Miniſters in ſpirituall buſines. *Levi* hauing three ſonnes, *Gerſhon*, *Kohah*, *Merari*, Geneſ. 46.11. the Families of them three: they had, each Familie his peculiar charge in the ſpirituall (or as we call it, Eccleſiaſticall) ſeruice: neither was every of theſe Families (not marked of many writers) capable of the Prieſt-hoode. The Familie of *Gerſhom* (whereof was *Aaron*) was choſen

choſen to the moſt ſacred thinges in that ſervice: The Familie of *Kohath* in the ſeconde place, had their peculiar Charge: for otherwiſe *Iehouah* (Iealous of order in his ſervice) would ſlay them, *Nomb.* 4.15. No maruell then though *Corah* (of this Tribe, *Nomb.*16 1. was ſlaine, togither with his partakers. The Familie of *Merari*, was choſen to the third and moſt inferiour Service, *Nomb.* 4 29.&c. No maruell then if *Vzzah*, 1. *Chronic.* 6.29. was ſlaine for touching the Arke, 1. *Chron.* 13. 10. ſeeing neither of the two latter Families might Touch it. Neither was HE a meere *Priuate man* (as many haue ignorantly taught) but a *Leuit*. Togither with the Lawes *Morall* and *Ceremoniall*, the Lord gaue *Iudiciall Lawes*, by whoſe Exerciſe, the breaches of the former might be corrected. All theſe 3. ſortes of Lawes, were (for their *Outward Face* or *Letter*) peculiar vnto *Canaan* the Land of *Promiſe*. DEVT. 4.5.12.13.14.27.28.&c. *Deut.* 13. 5.9.10.11.&c. In the firſt Commaundement of the ſecond Table, Children are commanded to *Honour* Parents; the Bleſſing therefore appointed, being: *They*, the Parents ſhould giue them long life in *Canaan*, not in the Wildernes, or other places of the Worlde By all which, as I obſerue *Iehouah* his *Eye*, looking in the guift of all theſe Lawes, ſpecially to *Canaan*: ſo I cannot but mightilie marvel at our ignorant frantick Spirits, that vrge *Iudiciall* Goverament, *Litterall* government, on the *Newe Teſtaments Churches*, Churches of the Gentiles. To theſe fanaticall Spirits, the Reading of *Moſes* (as vnto the Iewes) is a Covering, 2.*Cor.* 3.15. vrging *Letter*, in ſteed of *Spirit*. The Spirit, or inward ſoule of all them Laws continue in Chriſt, but the Letter or externall face is done away. This is called (in compariſon of the former) *Grace* and *Truth*, IOHN 1.17. Let *R. Bro.* then, and his giddie headed Opinatours, not any

longer teach, that our Princes ſhould Iudaize. *Iaazan* was vnder that whipping-Schoole-maſter, not *Ieruſalem* that is from aboue.

22. *Staffe.*

a *Moſes* being in the Mount 40. daies, and 40. Nights, the Lord here inſtructed him concerning the form of the Tabernacle,

The Patterne of
the (*a*) Tabernacle, there
Delivered was:
and every holy Law,
By which the Iſ-
raelites their God ſhuld feare:
As of his Mi-
niſters, eke ſtand in awe.
For Taberna-
cles ſervice, God did take,
(*b*) *Levi* his Tribe,
and of them Prieſts did make.

wherein the Prieſts and Levites were to Miniſter, as alſo, wherein the People ſhould aſſemble. The *Tabernacle* was diſtributed into 3. ſpecial Roomes. The vttermoſt, was called the *Court*: into it Prince and People came. The inner roome was called *Holy*, therein the *Prieſts* ordinarilie, *Sacrificed*. The innermoſt roome, was called, *Moſt Holy*: therein the *High-Prieſt* entred to ſacrifice but *Once* a year. Nowe for the ſtuffe it ſhould conſiſt of, wherewithall be covered, how faſhioned, where placed, what Inſtruments ſhould bee vſed in it, &c. all this was com-

commaunded to *Moſes*, neither might he *Adde*, *detract*, or *Alter* any iod thereof: neither did he, for he was faithfull in *All his Houſe*, Heb. 3. 5.

(*b*) As the Tribe of *Levi*, was choſen to ſervice of the Tabernacle, ſo neither might they meddle therewith in their vnripe yeares: for boyes are vnfit for holy Miniſtrie. At 25. yeares they entred into the Tabernacle for doing common, inferiour duties, as alſo to ſee and behold their Elder Brethren howe they ſlaughtered the Beaſtes, howe they cut them vp and diſpoſed things. And ſhall wee admit fooliſh Boyes, or Foole-Elders into the Church, there to meddle with the worde, before they haue learned *Orthoto-mein*, To Cut, or Divide, *The word aright*.

Secondly, the Levites having ſpent ſome 5. years that way, then at 30. they begun to ſerue. At 50. yeares, the time of impotencie, they were not exalted into higher roomes; for there was no higher for them, but diſcharged of the former painefull place; for all this, Compare *Nombers* 4. 47. with *Numb* 8. 24. 25 26.

The Prieſts lippes were to preſerue knowledge, and the People were to ſeeke the Lawe at his mouth, *Malachi* 2. 7. and herewithall, *Moſes* charged *Levi*, *Deut.* 33. 8. 10. 1. The People bringing Beaſtes to the doore of the Tabernacle, that they might bee ſlaughtered for ſinne, did thereby profeſſe, the neceſſitie of the *Death* of the *Promiſed Seede*, for ſinne: as alſo, 2. by putting their hand on the Beaſts heade, they profeſſed that themſelues deſerved the ſame death for Sinne. 3. And in as much as they brought the Beaſtes to be offered vp (not by their owne hand, but by the Prieſtes, they thereby profeſſed, that it was not in their owne power to ſacrifice for the leaſt Sinne, but that it muſt be offered vp by him, that was figured out vn-

der that Prieſt-hood: namely, by Chriſt, who was both the *Sacrifice* and *Sacrificer*. 4. By the High-Prieſt, his once a yeare entring into the *Holieſt place*, was more plainly typed foorth the *Meſſiah*, who *Once* ſhould offer vp for altogither, *Heb.* 7. 27. a Sacrifice and oblation, that neither needed to be offered vp daily (as were the former) nor cannot be offered by any, but by him that is Prieſt (not according to *Levi*, on whome Rome holdeth her Prieſt-hood, but) according to the order of *Melchiſedech*: but of Chriſt himſelfe that is teſtified, *Heb*, 7.17. namely, that onely to HIM, that *Everlaſting* Prieſt-hood was committed: a Prieſt-hoode that needeth no Succeſſor as did *Aarons* (becauſe they were ever dying) for this *Prieſt* continueth for ever with his One ſufficient, perfect Sacrifice, *Heb.*7.22. 23.24.25.26.27.

That *Bread* and *Wine* therefore, left by Chriſt vnto his Church, hath beene improperlie called a *Sacrifice*, ſeeing they are but *Signes* of that Sacrifice: Signes of that Body and Blood. Nor yet, Naked Signes, but Signes exhibitiue: ſealing as verily Chriſt vnto the ſoules of the Faithfull, as they verilie receiue into their mouth, the Bread and wine. Their Mouth no more ſurely receiveth the Signes, then their Soule the *Thing ſignified*.

5. By the Peoples waſhings and Purifyings, they profeſſed what puritie was required of ſuch as bare the Name of IEHOVAHS *Iſrael*. 6 By the Prieſts Garments, as alſo other their pure obſervations: they were taught howe Pure, Spotles, and without Sinne, the exſpected Prieſt, Meſſiah ſhuld be. Neither might ſuch, having fallen from IEHOVAHS ſervice to Idoles, miniſter before the Alter againe: but onely (after Repentance) were to bee exercíſed in common Leviticall duties, *Ezech.* 44. 10.11.12.13. Some hereupon haue taught, that in

like

like Sorte, He that ſhould ſlide from the true Chriſtian worſhip, vnto the Idolatrous Chriſtian worſhip, ſhould ever after that ſtand vncapable of any miniſteriall place in Chriſts Church. But their ignorance in This, as in Other things deepely appeareth, in labouring to make an open Diſſimilitude, a Similitude.

1. Them Levites fell away from a miniſteriall calling: but ſome of theſe Chriſtians did fall but as Private men.

2. The Levites fell from open trueth, to open groſſe Idolatrie, even to the *Idols* of the Gentiles: as for theſe Chriſtians, they fell divers of them vpon a doubting of the truth: the[illegible] they fell vnto, being likewiſe Profeſſours of Chriſt, [illegible]rs for the Name of Chriſt: whereas the Levites fall was inexcuſable (and more too) as if a Chriſtian ſhould become a Iewe, or Turke.

3. The Levites falling, they ſerved before the Idoles: ſo haue not many of theſe during their fall.

4. The Levits returning by Repentance, were not debarred all Miniſteriall ſervice: but they wold debarre the poore Chriſtians, ſimplie for ever from all office Miniſteriall.

5. If it may pleaſe them to ponder the Lord his *Word* better, before they publiſh their owne *Word* to the whole world, they ſhall finde (as I obſerved in the former Staffe) that all ſortes of Levits, (though ſpotles) were not capable of Prieſt-hoode, and ſo, of ſtanding before the Alter: As *Gerſhom* & *Aaron*, their Familie was choſen to the Prieſtes worke: ſo this ſort of Levites, could onely be ſaide to be debarred the Alter: as for the other, though they never fell, yet they might not medle with that peece of Service. If the Levites of the Families of *Kohath* and *Merari* ſo fel, they notwithſtanding are not debarred their former place. Onely, One ſorte

of

of Levites *Beare that shame*, of being debarred their former height of Calling: and they bee such, as in the former *Height*, did beare a liuely resemblance of *Christ*. For such as had made so fearfull a Fall, to haue beene restored or lifted vp into that place, that specially typed out *Our spotles Priest* IESVS; having bene so notablie spotted with open palpable Idolatrie, would haue beene derogatorie vnto Christ figured. If a blemish in one of their bodies made him vncapable of Priesthood, then no marueil, if so greislie a fall, put him from that sacred figuring Seate.

Thus, where divers (whose names I willinglie conceale) haue thought that that Deposition was nothing Ceremonial, and therefore with too open sounde, did smite vp their drum, and display their Banner, they see the very ground of all their hope, cashierde, & quasht with a wet Finger. *Obiect. Paul* would haue him *Vnrebukeable*. *Answ.* So would I haue euery Minister vnrebukeable: but if we shall haue no man that at any time of his life hath committed grosse Sinne (for so you haue taught) for to meddle at all with any Church office: Surely, I can not tell how, *Rome*, *Corinthe*, *Asia Minor*, shal ever come to haue Church-Officers. *Paul* would, and so would I, that every common Professor of Christ should liue vnrebukeable: much more I wish it in the Teacher of the People: but to say that a matter of Rebuke, doth debarre a man simplie from al such office, is as though one should say: Christians ought to liue vnrebukeable: If therefore any commit matter of Rebuke, he is no more (notwithstanding Repentance) to bee admitted to the place of a Christian: for (to vse your owne reason) *Hee must beare his shame*: that is, *He must be in a lower place, than before*: but he was in the estate of a Christian before, therefore nowe (notwithstanding Repentance)

pentance) he may not be reſtored to the ſtate of a Chriſtian Such an Argument wold beſeeme *Nouatus* or rather *Nouatianus*, who is ſaide to denye ſuch for ever a place in their Church, as once had falne into ſinne. Nay, this is worſe than that of *Nouatianus*, for he denied the dignitie of Chriſtian to him, that before had fallen in a Chriſtian place: but this Newe-learning denieth office to him, that never fell in office.

Wiſelie fore-ſawe the holy Ghoſt this ſoare, and therfore hath left a plaſter accordingly in the Goſpell, where hee propoundeth vnto vs Perſons Rebukeable, both before and after their Calling: yet neither it debarred the firſt from entrie, nor the ſecond from the continuance in their holy Church Function. *Matthew* and *Paul*, notablie rebukeable *Before*: *Peter* and *Barnabas*, notablie Rebukeable *After* their Calling. *Mathew* a Publicane: *Paul* an abhominable Bloodſucker. *Peter* firſt an Apoſtate, ſecondy, togither with *Barnabas* taken tardye with fowle diſſembling. And if in any there ſhuld of abſolute neceſſity haue bene converſation vnrebukeable, it had bene highly neceſſary in the *Maiſter Builders*.

If any of abſolute neceſſitie, ſhould haue beene vnrebukeable as was Chriſt, then neceſſarily ſuch ſhould haue bene his *Hands*, for ſuch were they in their work. Every one will caſt their eye back vnto the Maſter workman, and think themſelues happy if they can but attaine to bee ſo perfect: why then would Chriſt call into office, ſuch as might after fal and ſcandalize the holy truth; had it not bin more credit to his cauſe, that ſuch ſhould firſt haue preached, as might every way be vnrebukeable? would not people the ſooner haue beleved, when they had ſeene the *Faith of Chriſt* ſo powerful in the Apoſtle, as hee never once fell after the preaching thereof?

Surely,

Surely, surely, Brethren, as it woulde haue gone hard with a man that should come to his Deathsbed vnrepentant: if Christ had not left one President of graunting Remission of Sinne at the last houre: so, had we not sufficient Presidents, of Iesus his Calling men TO, and continuing men IN the Church-office, (ey a more excellent office than any of vs can beare) it would go hard with the poor Church. Except Angels came from Heauen, I trow she would never be furnished with men.

As the Priests were called to figure Christ spotles, even as the spotles Lamb figured his Sacrifice: so there was required in them Persons, all outward shewe of Puritie. *Dauid* was a speciall figure of Christ the Warriour: *Salomon*, of Christ the Churches Spouse: but they and their seede might enioy that Regall roome, notwithstanding they had blemishes in their Bodies, and though they weare vnwashen Garments, &c. But for the Levites of *Aarons* Family, one blemish would put them by: and herein they fully represented our Sacrifice and Sacrificer spotles; without which, there had bene no Redemption for sinne. If Church-Officers nowe shadowe Christ his Priesthood, as did the former, then there were some likelyhood of this: namely, That Persons reproueable for passed fact, were ever afterwards (notwithstanding Repentance) vtterlie vncapable of entring into, and still retaining any Ecclesiasticall function. But I trowe, none are so grosse as to affirme, that the Newe Church, or Newe Testaments Church her Ministery, doth so fore-type, fore-figure, or shadowe the Priest everlasting, even Iesus, ordained by oath, a Priest for euer after the Order of *Melchi-sedech*: which if, I see not why any shuld any longer, retaine such an Argument of Angellike ministery.

23. Staffe.

23.' *Staffe.*

The (*a*) Taberna-
cle built, and al things done,
They forewards set,
towards old Canaan:
(*b*) But by the way,
they into miſchiefs run,
For which the Lord
deſtroyed every man.
Even all (ſaving
Caleb and *Ioshua*)
Who out of Æ-
gypt, vndertook the way.

(*a*) For beginning and perfecting the glorious work of the Tabernacle the Lord gaue ſingular guiftes vnto *Beſaleel* of *Iudah* Tribe, and to *Aholiah* of the Tribe of *Dan*. No common guiftes are required in the builders and rearers vp of Churches: for of the Church vniverſall or Catholick was the Tabernacle a type or figure: yet but of a Church in the Wildernes; as alſo in Canaan vnder the warfare of the Church: for onely peaceable *Salomon* muſt builde the glorious houſe of IEHOVAH: Secondly, the Tabernacle being ioyned togither and reared vp, great enoyllings and conſecrations were required and performed, that ſo IEHOVAH might dwell in it continuallie, *Exod* 40.

Here endeth EXODVS, or the Book of Going out, that is, out of Ægypt.

The

The next Book *LEVITICVS*, is ſpent in rehearſall of the Service of the Levites.

The Book of *Nombers*, ſpendeth it ſelf in Numbring the Remoovals, and pitchings of *Iſrael* his Tents: Secondly, in Numbring the People, and divers worthy Events in the Wildernes.

The Booke of *Deuteronomie*, (or ſecond reherſall of the Law) maketh a Repeat of the things fallen out ſince the Peoples comming out of Ægypt containing ſummarilie, what before was delivered in *Exodus*, *Leuiticus*, *Numbers*.

(b) The Iſraelites ever and anone tempted *Iehovah* in the Wildernes; for the which, the Lord kept them for 40. yeares in the Wildernes leading the people (for he went before them in a Clowde on the Daye, and in a Piller of Fire on the Night) not by the way that *Iaacob* and his ſonnes traveled in the Famine, but round about, in and out, till hee had by warres conſumed all that went out of Ægypt, excepting CALEB and *Ioſhuah*. This was the fruite of abuſing their *Leaders*, and doubting of the Lord his providence.

Balak (King of *Moab*: and *Moab* and *Ammon* came of LOT his drunken Inceſt, committed after his departure from *Abram* his Vnkle, and after the deſtruction of *Sodom*, *Gomorrha*, *Zeboim*, *Admah* the Cities of the Plaine) hyred the covetous Prophet *Balaam* to accurſe Iſrael: but the Beaſt could tell the King, that no Sorcerie could ceaſe on *Iaacob*: yet wicked *Iaacobs* ſeede could accurſe themſelues by running into many Abhominations, to the kindling of IEHOVAHS wrath. They overcame *Sichon* King of *Amorites*, *Og*, the king of *Baſan*, and the *Baſan* Bulles: but notwithſtanding that and farre much more than that, they were ever forgetting God their Deliverer, for the which as I haue ſaid, *Iehouah* deſtroyed them.

Aaron

Aaron dieth by the way, and *Moſes* having called the twelue Tribes of Iſrael before him, he bleſſeth them: After the which, he paſſeth from *Moabs* plaine, and mounteth the Mount *Nebo*: from whence ouerpeering *Iordan*, he beholdeth the land of Promiſe, *Canaan*, from whence their Fore-father *Iacob* came in time of deep Dearth. Hauing ſeene all (IEHOVAH ſhewing him al) he quietly giueth vp the Ghoſt, being 120. yeares olde. But *Michael* the Arch-Angell, after ſtrift with Satan, *Iude* 9. buried his body, where never man could find it, *Deut.* 34 6. *And here endeth* MOSES *his* 5. *Books.*

The 4. latter Books containe 183. yeares, vnto them ad the 2369 yeares of *Geneſis*, and the whole willbe 2552. yeares. And ſo much heere is the Worlds age.

24. *Staffe.*

The Seede of them,
during the 40. yeares,
Borne in the Wil-
dernes, they onely came,
With other two
(as in Gods writ appeares)
Them God did bring
into the Land of Fame.
(a) For *Ioshuah*,
(good *Moſes* being dead)
By Gods appoint-
ment doth the people leade.

(a) *Moſes* before his death having impoſed hands on *Joſhuah*, as the Lord had commanded, loe *Ioſhuah* was full of the Spirit of wiſdome;

Wiſedome, ſucceeding *Moſes* in Captainſhip to *Iſrael*. And ſo beginneth the Book of *Joſhuah*.

Joſhuah ſending Spies to *Iericho* (the firſt Citie beyond *Iorden*) they come to Harlotrie Hoſteſſe *Rahab*, for lodging. She perceiving they were Iſraelites (for *Iſrael* was become famous abroade) ſhee lodged them with holy Care, beleeving verely that her Citie and all the Land ſhould be giuen into the hand of *Iſrael*: and therfore beggeth & obtaineth graunt of Life for her ſelfe and her Fathers houſe.

Officers of *Iericho* (hauing obſerved Spies in the Towne) come and ſearch for the Iſraelites, but *Rahab* having hid them in the top of the houſe vnder bundles of Hemp, denieth her Ghueſts. The Inquiſitors departed, ſhe (dwelling vpon the Citie walls) letteth them downe through a window by a coard, and ſo they retyre to *Joſhuah*.

Joſhuah vnderſtanding from IEHOVAH, that it was time to ſet over *Iordan*, hee appointeth the Prieſtes to bear the *Arke of the Covenant* (in which Arke the booke of Covenent was put) vntill they came to the brinke of the River. They comming thither, and ſetting foot in the water, The waters parted as did the Red Sea. The Prieſtes ſtanding within *Iorden*, all the People paſſe over. Twelue Men in the meane time (of every Tribe one) takeing vp (at *Joſhuahs* commaund) a ſtone in *Jorden*, which afterwards in their Camping place, they pitched downe for a Memoriall. The Prieſts no ſooner ſet foot on the Land, beyond *Iordan*, but loe, the waters rolle togither againe: for what reſt is in this floodie world, longer than the Prieſt of Prieſts ſetteth foot on the Seas?

The Iſraelites Royall Arrivall once reported, Oh howe the Vncircumciſed growe faint-hearted! Their Arrivall being in the firſt Moneth, they (as was commanded on the 14. daye of that Moneth, (hauing

(hauing firſt circumciſed all the Males, borne for that 40. years in the Wildernes, in the place called *Gilgal*) they doe celebrate the *Paſſeouer* feaſt: and the next day after, do eat of the Corne of *Canaan*: whereupon, the *Manna* (a kinde of foode, that for the 40. yeares fell with the morning dewe, like to Coriander ſeede) it ceaſed. Extraordinary proviſion ſhall accompanie the Woman in the Wildernes: but ſhe muſt not exſpect ſo much in the Land of *Reſt*. They incompaſſe *Iericho* ſix daies togither, ſeven Prieſts blowing on 7. Rammes-hornes, every day once: but the 7. daye, they circuit the Citie 7. times, the Prieſts ſounding: and at the ſeaventh time ſounding, the Armie ſhoutes, vpon which, the walles of *Iericho* fall downe flat. They ſack the Citie (Sauing *Rahabs* houſe) *Ioſhuah* giving in charge that no man take any execrable ſtuffe of *Iericho*. *Achan* filtcheth a Babyloniſh garment, 200. ſhekels of ſilver and a wedge of Golde, whereby hee brought Gods Iudgment on *Iſrael*. The execrable Theefe found out, He, his ſonnes, daughters, oxen, aſſes, yea All that he had, were ſtoned and burnt to Aſhes in the Valley of *Achor*: and reaſon too, for Gold Silver, &c. firſt dedicate vnto falſe worſhip, is onely conſecrated by beeing dedicated to Gods Tabernacle. The man that filtcheth that for his priuate vſe, bringeth Iudgment vpon him. Let ſuch as haue filtched falſe Church-liuings, marke this.

Some others (my Brethren) haue deemd it ſimplie vnlawfull, that the miniſtery of the Newe Teſtament (yea: ſome, that none of the faithfull) ſhould at any hand make vſe of ſuch ſtuffe: ſaying, *It is execrable*. Indeed it is ſo, regarding his former vſe, but if nowe it be by the holy Church dedicate to the Saintes vſe, it is no more execrable, *Ioſh.* 6. 24. and this way the Harlots wages is made holy, *Iſa.* 23.

23.

23.24. Let my Brethren conſidder of this, and not ſo eaſilie condemne the true vſe of God his Creatures, becauſe of former prophanation: for all the Creatures of God are conſecrated vnto vs, by the Word and Praier. 1. *Tim.* 4. 4.5. and heerein the Goſpell is more liberall then was the Law.

25. *Staffe.*

(a) He hauing brought,
them into promiſt Land,
And (b) ſeated every
Tribe in proper lot:
(c) Good *Ioshuah* dies.
Then, as we vnderſtand,
The Iſraelites
right ſoone had God forgot:
For which, he ma-
ny times did giue them vp,
To drink the draught,
of Enemies their cup.

(a) This *Ioſhuah* is called *Heb.* 4.8. *Ieſus*, becauſe *He* (not the *Law-man* Moſes) brought *Iſrael* into *Canaan*, the firſt Reſt; a figure of the ſecond Reſt, into which our *Ieſus* (not of *Ephraim*, as he was, but) of *Judah* ſhall bring vs, if ſo we will ſtudie to enter into that reſt. Without ſtudying and ſtriving it will not be, for the Gate is ſtraight, and the way narrowe, that leadeth vnto Life, and fewe there be that finde it. *Mat.*7.14.

(b) *Ioſhuah* hauing ſeated the Tribes in their ſeuerall Lots, as God had appointed, (onely *Levies* Tribe

Tribe had no ſuch Lot, for the Lord was his ſpecial portion, and the other Brethren were to paye vnto them Tenths) *Reuben*, *Gad*, and the halfe Tribe of *Manaſſeh*, *Then* returne vnto their Lot, which fell out on the other ſide *Iordan*. They (as wee muſt) ſought no Reſt to themſelues, till they ſee Reſt for the Body of *Iſrael*.

(c) *Joſhuah* readie to ſet foot in the Graue, calleth before him the Elders of the People: rehearſing before them, the wonderfull mercies of God received, for the which, they were all neerely tyed vnto IEHOVAH: But in the end he concludeth, howſoever others were reſolved, yet Hee togither with his Houſhold, would ſerue the Lord. Soone after he died, being 110. yeares olde, having ruled 27. yeares: and about 50. yeares after their comming from Ægypt. So endeth the book of *Joſhuah*: the World then aged, 2570. yeares.

Here beginneth the Booke of IVDGES.

Joſhuah dead, the People conſult with God, for the ſucceſſion in Government. The Lord appointeth the Tribe of *Judah*. Of *Iudah*, *Othoniel* was choſen *Iudge*, who overſawe them for 40. yeares.

To him ſucceedeth *Ehud* of Ben-iamins Tribe, who was not (I think) lame, but left handed, (*Iudg.* 3.15. compared with Verſe 21.) and therefore exerciſed that hand as moſt ready to drawe his dagger forth. Hee ſlewe *Eglon*, Iſraels Oppreſſour for 18. yeares. From *Othoniels* death, to the end of his Iudge-ſhipare, 80. yeares.

Heere *Shamgar* ſlewe 600. *Philiſtims* with an Oxe-goade and ſo helped Iſrael. But after *Ehud* his death, *Iſrael* forgetteth God their deliverer: for which IEHOVAH giueth them into the hand of *Iabin* a Cananitiſh King: whoſe chiefe Captaine was *Siſera* a Gentile. He had 900. Chariots of Iron, and twentie yeares he vexed *Iſrael*.

But

But *Israel* crying vnto IEHOVAH, hee raiſed vp in *Israel*, the woman *Deborah*, an exeellent Propheteſſe: who ſtirreth vp *Barak* (of *Naphtali*) to take 1000. men of *Naphtali* and *Zebulon*, for reſcuing *Israel* out of the hands of *Siſera*, *Iabins* Captaine. The Propheteſſe goeth vp with *Barak*, and they ioyne with *Siſeraes* hudge Armie by the waters of *Megiddo*. *Siſeraes* Armie is diſcomfited: himſelfe finding a paire of feete better, than two paire of handes. Comming wearie into *Iaels* Tent, he ſleeping, ſhe knockerh a nayle into his Temples, and and ſo brought *Barak* purſuing, to the ſpectacle. So had *Israel* much reſt for 40. years: not for 40 years after this Triumph, but accompting 40. years from *Ehud*, vnto *Gideon*, next Iſraelitiſh Iudge.

After *Deborahs* victorie, the Lord (becauſe of Sinne, gaue *Israel* into the hands of *Midian*; for whoſe deliverance, *Gedeon* of *Manaſſeh*, (called alſo *Ierub-baal*) was ſtirred vp, who Iudged his People, 40. yeares.

To him ſuc ceedeth *Abimilech* (*Ierubbaals* yong ſonne) hauing firſt murdered his brethren: and hee raigned 3. yeares.

After him *Tola*, of the Tribe of *Iſſachar*, helped his people 23. yeares.

Next *Iair* of Manaſſeh; for 22. yeares.

Then *Iephte* Spurius of Manaſſeh, for 6. yeares.

After him, aroſe *Ibſan* of Bethlehem-Iudah, & Iudged 7. yeares.

To him ſucceeded *Elon* of *Zabulon*: Tribe, hee had 40. ſonnes, and thirtie Nephewes, that rode on 70. Aſſe-coltes. He iudged 10. yeares.

Then next, *Abdon* of *Ephraim* for 8 yeares.

In his neck followed *Sampſon* of kicking *Dans* Tribe: He for 20 yeares was a ſtrong plaguer of the vncircumciſed *Philiſtims*, ſlaying more in his Death than in his Life. A Nazarite hee was, and a figure

figure of our Nazaret Annointed, who by his death on the Croſſe, ouercame Death, and deſtroyed all power infernall, to the Faithfull.

After *Sampſon*, aroſe *Eli*, of the Tribe of *Leui*, and of the Familie of *Ithamar* the 4. Sonne of *Aaron*, for *Aaron* had *Nadab* and *Abihu* ſlaine of God in the Wildernes, for offering with ſtraunge fire; as alſo he had *Eleazar* and *Ithamar* for ſonns.

This *Eli* became (as Prieſt, ſo) Iudge to his people, for 40. yeares. And heere (examining the time of Iudges durance) the Booke of Iudges will end: within whoſe times, falleth the Story of *Ruth*, the Moabitiſh Gentile, married to *Boaz*, great Grandfather to *Dauid*. The Moabites came from LOT, his inceſtuous ſonne *Moab*.

1 *Othoniel* raigned 4. years.
2 *Ehud* his end of Iudgſhip after *Othoniel*, 80. yeares.
3 From thence to *Gedeon*, 40. yeares.
4 *Gedeon*, 40. yeares.
5 *Abimelech*. 3. yeares.
6 *Tola*, 23. yeares.
7 *Iair*, 22. yeares.
8 *Iephte*, 6. yeares.
9 *Ibſan*, 7. yeares.
10 *Elon* 10. yeares.
11 *Sampſon*, 20. y.
12 *Eli*, 40. yeares.

The yeares of the 12. Iſraelitiſh Iudges in one ſumme, are 339. yeares.

Obiect. But holy *Paul* preaching at *Antioch*, and making rehearſal of the ſacred Story, he there ſaith, that the Lord gaue vnto *Iſrael* Iudges, about 450. years, *Act.* 13. 20. ſo that by the former number, (339.) *Paul* ſhould over-compt one hundred and eleuen yeares.

Anſ. Manie (and not vnlearned) haue either here affirmed the text corrupted: or elſe they haue not begunne the number of Iudges from *Ioſhuah* laſt: but they haue runne backe beyond *Ioſhuah*, beyond *Moſes*, beyond *Iaacob*, euen to *Iſaac*. But

if

if they marke *Paul* there, they ſhall eaſilie ſee, that he bringeth in the accompt of *Iudges*, from the time that *Iſrael* had full poſſeſſion of their Lots. In a word, to reſolue the doubt: *Paul* hath an eye not onely to theſe 12. *Iudges* ſprong out of *Iſrael*, but alſo to the vncircumciſed Rulers that oppreſſed them, and into whoſe handes, the Lord gaue them, becauſe of their ſinnes: for who knoweth not that if the Lord gaue his people into the hands of the Vncircumciſed, (and ſo it is oft ſaid, in the book of Iudges) then it was God that ſet the Rulers ouer them: Let vs number the yeares of the Oppreſſours.

1 *Chuſan*, 8. yeares.
2 *Eglon*, 18. yeares.
3 *Siſera*, 20. yeares.
4 *Midian*, 7. yeares.
5 *Ammon* 18. yeares.
6 *Philiſtims* 40. yeares.

Theſe halfe 12. (being Oppreſſors) do ſo make 111. yeares.

Which one hundred eleuen, put vnto three hundred, thirtie, nyne, doeth giue vp holy *Pauls* number of 450. Neither are theſe 111. yeares falling *Alone*, or ſucceſſiuely to the Iudges, but *Togither* or intermixtly with them: And therefore that 339. yeares are in mixture or confuſion 450 yeares, myſtically reprooving the peoples confuſed manners. Let vs now number from *Iſraels* Exit from Ægypt hitherto.

Moſes gouerned 40. yeares.
Joſhuah, 17. yeares.
The Iudgſhips orderly time 339. yeares.
} The whole, 396.

Nowe followe the Books of SAMVEL.

Eli, laſt Iudge of that Number, being now Prieſt in

in *Israel*, vnto him (and for the ſervice of the Lord) *Hannah* (the wife of *Elkanah*) brought her young ſonne *Samuel*: to which *Samuel*, the mightie God appeared, declaring to him, the deſtruction of *Eli*, and his houſe, becauſe hee ſtayed not his ſonnes *Hophni* and *Phineas* from prophaning the holy things. Warres being then with the *Philiſtims*, Iſrael went out, and cauſed the *Ark of Gods Covenant*, to be fetched from *Shiloh* into the Hoſt. But the *Philiſtims* caught away the Arke (which afterwards they ſent back againe) and ſlewe the flaunting Prieſts, *Hophni* and *Phineas*. Newes heereof comming to *Eli*, ſitting without on a ſtoole, he in a pietiſh qualme fell downe and broke his Neck, being 98. yeares old. *Phineas* wife (big with child) hearing all this, ſhee ſodainlie brought foorth, calling the Childe, *Ichabod*, that is, *No Glorie*, and ſo dyed.

Thus the Lord was as good as his word ſent before to *Eli*, by the man of God, Chap. 2. They that honour IEHOVAH, them will IEHOVAH honour: but if they will kick againſt God, and diſhonour him, by their vnrepentant Prophanations, IEHOVAH will aſſuredly diſhonour them: by takeing their Glory from them in the ſight of all men. As they haue lived not glorifying God, ſo they ſhall dye without glory to themſelues. Let Rulers chieflie learne this Leſſon.

26. Staffe.

But when they cryde,
to God, he (a) Iudges sent,
Who did avenge,
them on their Enemie.
(b) At last with Iudg-
es, they growe discontent:
And for King Hea-
thenlike, they rudely cry.
God giues to them,
then *Saul* of Benjamin:
Whome, after God
rejected for his sinne.

(a) As he stirred vp by times, 6. sorte of Oppressours, so he mercifullie raised vp twelue of their owne people to exercise power over them: besides *Shamgar*, that slue the 600. Philistims with his Goade.

(b) *Eli* dead, *Samuel* Iudged *Israel* passing righteouslie. He waxing old, his sonnes *Ioel* and *Abiah* governed, whose inequall waies obserued, the People loathed Iudgship, and desired to haue a King after the fashion of the Gentiles about them. The Lord hearing their murmuring, doth appoint *Samuel* to annoynt *Saul* (of *Beniamins* Tribe) a tall fellowe to the Kingship. *Saul* seeking his Fathers Asses, he found a Kingdome: for comming to enquire of *Samuel* concerning his Asses, (as fooles runne to Witches) *Samuel* annointeth him, after the which, the Spirit (not of Sanctification, but) of Government and Maiestie came vpon him. This

Saul

Saul afterwards neglecting his charge, concerning the ſlaughter of *Amaleks* Cattle, and *Agag* the King, the Lord therefore taketh from him the former Spirit, and put in him a frantick Spirite: commanding *Samuel* to annoynt *David*, the youngeſt ſonne of *Iſhai* of Bethlehem-Iudah, (the Towne of *Boaz* and *Ruth*) vpon whome came the former Maieſticall Spirite. After this, *Saul* ceaſeth not to perſecute *David* (which perſecution was cauſe of penning moſt of the Booke of *Pſalmes*) but *David*, (though hee had him at vantage) would not hurte him. In the end, conſulting with a Witch at *Endor* (for before hating *Samuel* (and *Samuel* nowe was dead) hee runneth to the Devill to ſpeake with *Samuel*) *Saul*, the next daye after was ſlaine (togither with his Sonnes) in his warres with the *Philiſtims*, running himſelfe deſperatlie on his ſwordes pointe.

Thus the wretched King run from ſin to ſinne, till ſinne ſlewe him. From a leſſer ſinne, he runnes to a greater, & from the greater vnto the greateſt, till hee meete with his match: that is, with a ſinne that overmatcht him and brought him vnder foot. Let Kings beware of ſparing any curſed *Agag*, or any fat Idole Religion (for the bellie is *Agags* God) leſt the Lord leaue them to runne ſinnes race, the beſt end whereof is but ſhame & confuſion of face. Seing we are all called to be Kings vnto God. Let vs ſpare neither fat ſinnes, nor leane ſinnes, ſinnes leſſe or more gaineſull and pleaſurable, but let vs kill them all: for as the bleating of the Cattle, bewraied *Sauls* halting, ſo will the cryiṅg of one ſinne vnmortified, bewray our hollowe hearts, and prouoke the holy one to Iudgement.

The time of *Saul's* Raigne, and of *Samuel* his Iudgſhip togither, making 40. yeares.

27. *Staffe.*

(a) Se for this into the Annotation next before.

(a) Then *Samuel*
did *David* King annoint,
Who was of *Iudah* (b) gracious, good & true.
(c) Then *Salomon*
his Sonne, he doth appoint,
Him to succeede:
as book of Kings doth shew,
This *Salomon*
for (d) Tabernacles Rite,
Did build a Glorious Temple, Gods delite.

(b) As *David* succeeded *Saul*, so he raigned in all goodnes (excepting the slaughter of *Uriah*, & the defiling of his wife, *Bathsheba*) marrying at length with *Bathsheba*, by whom (the adulterous Childe dead) he had *Salomon*; the figure of Iesus, the peaceable Spouse of his church; even as his Father *David* was the speciall type of IESVS, the slaughterer of his Churches foes.

And here beginneth the Books of KINGS.

(c) *David* in his old age, caused *Zadok* the Priest, *Nathan* the Prophet (he that reproved *David* for his Adulterie) with his valiant men, to carry his Son *Salomon* downe on his Mule to *Gihon*, and there (the Priest annoynting him with oyle taken out of the Tabernacle) to proclaime him King: who did so, crying, *God saue King* SALOMON. After that, *David* having exhorted his sonne to feare the Lord,

As

As alſo, informing him of IEHOVAHS will concerning the Temple, he dyed: having raigned ſeauen yeares in *Hebron* (where hee was the ſecond time annoynted) and 33. yeares in *Ieruſalem*, where he was the third time vncted.

(*d*) In ſtead of the Tabernacle formed in the wildernes, *Salomon* by the Lord his appointment, buildeth a Temple, divided into the 1. *Court*, 2. *Holie*, and 3. *Moſt Holy*, as was the Tabernacle. The Stone was hewen and firſt made euen, and afterwards were conioyned togither, for the rearing vp of walles: ſo that it is ſaide, *There was not heard the noiſe of an hammer in ſetting of it vp.* 1. *King.* 6. 7. This ſignified, that the Temple ſpirituall of our Ieſus, greater than *Salomon*; namely, the *Church* of the Newe Teſtament, ſhould conſiſt of ſpirituall ſtones, namely, Men and weomen, who firſt ſhuld be hewed and made ſmooth, as *Iohn Baptiſt* ſmoothed the waye to Chriſt, by the preaching of Prophets: and having once the viſible ſpirituall knobs hewen off, then they ſhould conioyne and knit togither into one communion. This was cauſe that *Iohn Baptiſt* would not baptiſe any, but ſuch as firſt Confeſſed Sinne, giving hope of Amendment. And this was it that holy *Peter* reſpected, when he ſaid, *And yee as liuely ſtones be made a ſpirituall houſe.* 1. PETER 2. 5.

Secondly, that hammers, or forcing meanes, are not for ioyning People togither in holy Communion and Vnion ſpirituall, for no Iron ſworde can beget Faith, but: that Princes ſwords and hard meanes are appointed for the ſmoothing of them, and cutting off their knobs and wicked manners, that ſo they may bee fitted ſooner for Chriſt.

This Armie is to appeare willingly in holy beautie, at the time appointed. Faith is free or voluntarie, not forced by humaine power.

Thirdly, that Ratling noyse of Accusations, Reprehensions, is not fitte teaching within Christ his spirituall Temple, the Church. *Iohn* is to charge ſe for *Generation of Vipers* that are without: as fo. theſe that are once entred in to the Lords houſe and enrolled by Baptiſme in his Booke, to them appertaine ſweeter wordes, than *Salomon* ſpake in the hearing of his ſervants: and why? All *within*, are hoped to be Chriſtes, and Saintes by Calling.

Obiect. The Prophets cryed often bitterly out of their owne People within that viſible Church.

Anſ. Confound not the two Teſtaments, in their Miniſtery, Lawes, People. If their Maieſtrate wold cut the wicked from the Cittie of God, ſo it was: but if hee would not, neither Prieſtes nor People could do withall. As for the New Church, ſhe hath power (be the Magiſtrate never ſo negligent) as to keepe defiled ones from entring the Lords Cittie, *Revel.* 21.12.27. (for Chriſt his Church here, is *Jeruſalem* from aboue, *Galatians* 4.26 &c.) ſo it hath power to preſerue puritie within. If therefore any wickednes ariſe within (there muſt not bee knocking of hammers) our Saviour hath commaunded a Rule whereby to walk, *Math.* 18.15.16 17. namely, to vſe all peaceable brotherly ſpeaches and behaviour, for drawing the Treſpaſſer to repentance. If he Repent, hee is woon, and there an end. But if he Repent not, then hee is to be put out of Communion, as an Heathen out of the Temple nor eat and drunk withall of vs willingly, no more than the Iewes would with Publicans. Such honour is to all his Saints, *Pſal.* 109.9. This is called a deliverie vp to Satan, 1. *Cor.* 5. and not for ever, but vntill the partie Repent, and his obſtinate fleſh be humbled. In the meane time, if by any meanes wee haue to deale with him, we are commaunded to admoniſh him as a brother, 2. *Theſſ.* 3.15. For if hee haue not proceeded

proceeded so far, as directly to reiect Iesus (for the *Kerim* and black curse is due to such a one, 1. *Cor.* 16, 22.) we are ever to hope him a brother (not vtterly dead, but) in a trance, who happilie once may bee recovered, by chyrting the cheeke and vse of strong waters. But as a man in a soming sounde, is not fit for our Table, &c so neither a Brother in the hands of the hellish club-fisted Surgeon, till he be come to his pristine estate.

Let therefore Invectivers against Brethren, and foolish Excommunicators, here Smite their thigh, and say, *What haue I done?* See 2. part, Staffe 13.

In this Temple, were two Pillers the one called *Iachin* (or stabilitie) the other called, *Boas*, or, In strength. To these two, our Saviour casteth his eye, when he saith, *Him that overcommeth, will I make a Piller in the Temple of my God, &c.* Revel. 3. 12.

Every thing in this Temple, was *Glorious*, figuring the glorious estate of a Christian: *Proportionable* and *Orderlie*, figuring the proportion and order of Christes Church: *Precious*, signifying the high valewe of a Christian: and nothing there was, that is not for our erudition.

Salomon having finished the work he dedicates it by Prayer to IEHOVAH. The Lord giueth vnto him wisedome beyond all measure of other men. But lest he should think hee stood of himselfe, the Lord for a season leaues him to himselfe, who by meanes of strange women fell to grosse Idolatrie, not onely marrying with *Pharaohs* daughter (a figure of the Gentile Church) but also concubining Many. At last the Lord (who hath promised to *Dauid* his Father, that, *If* SALOMON *sinned, hee would chastice him with the Rodde of Men, but his mercie should not depart away from him as it did from* SAVL: He giveth to *Salomon* grace to Repent, and not only that, but he appointeth him to be the ho-

ly Ghosts Scribe, for three Canonicall bookes. In the first Booke (entitled *Proverbs*) he setteth down positiue Lawes for initiating all People of all ages, sexes, callings: notablie inveying against the Idolatrous Church, vnder the person of the strange woman. Bitten Child, fire dreades: he spoke of experience.

In the second Booke, (entitled, *Ecclesiastes*, or *Preacher*) he taketh his Puple into an higher seate, and there letting him see the things vnder the Sun, secretly compared with things aboue the Sunne, he concludeth all belowe to be *Vanitie*.

In the third Booke, (entitled *Song of Songs*, or *Canticles*) he superelateth, or carrieth his Disciple aboue the Sunne to let him see the mysticall Vnion of *Christ* & his *Church*, togither with their Loue-signes and spirituall Amours. To this purpose, his former fleshlie loue, and Loue-tricks was deepelie sanctified: and had he not that way bin overshoes, he had bene nothing so fitte to discouer the overtrance of the Spirit. Oh the wisedome and mercie of God. To these that are called according to his purpose, all things work to the best, *Rom* 8.28. yea, *Sinne and All*. And he that knowes not this, knoweth nothing yet as he should knowe.

Having finished these three Bookes (three degrees of Ascension from Sinne: as was *Peters* triple confession of Loue, for his threefolde deniall) hee afterwardes dieth, having raigned over all Ierusalem 40. yeares; leaving his Sonne *Rehoboam* to Raigne after him.

28. *Staffe.*

In his (*a*) ſonnes daies,
for wickednes and ſinne,
God rent the Tribes,
from *Salomon* his blood.
Kingdome of *Iu-*
dah, here did firſt begin,
To which the Tribe,
of *Ben-iamin* faſt ſtood.
The ten Tribes King,
(as holy Scriptures tell)
Was after this,
terni'd King of Iſrael.

(*a*) *Rehoboam* his Son, forſaking the counſel of the Aged, & cleaving to the deſperat adviſe of young ſtart vps; (who willed that *his little Finger ſhould be ſorer vpon the People, than was his Fathers loynes*) Ten of the Tribes doe Schiſme from *Rehoboam* deſpitefully: who take vnto them *Ieroboam* the Sonne of *Nebat*, and creat him their King. From this time the King of the ten Tribes, was called, *King of* ISRAEL. The other two Tribes that ſtood to *Rehoboam* (lawefull, though wicked King) they henceforth were called *Ieves*, and their King, *King of* IVDAH: togither with which *Iudah*, *Beniamin* ſtood, on whoſe hilles (as on ſhoulders, *Deut.* 33.12.) the Temple of IEHOVAH ſtood. Thus the *Sonne of the Right hand*, ſet his ſhoulders to the Lyon of *Iudah*, for ſupporting Church and Churchwoorſhip. Worthie was *Ben-iamin* to ſtand on the Right hand of Ieſus our Lyon of *Iudah*.

29. *Staffe.*

These ten Tribes Israelites, (a) falling from God,
They fell into the hands of *Assurs* King:
Who led them far away. (a righteous rod)
As for the two Tribes *Iewes*, from them did spring,
Some holy Kings:
But ever and among,
They grieved God,
and did his Servants wrong.

(a) They Schisming or rending themselues from *Davids* house, *Ieroboam* to keep them from sacrificing at *Ierusalem*,

(neither was it lawfull any where else) hee reareth vp an Idole in *Dan* and another in *Bethel*, appointing Tinker-like fellowes for sacrificing Priestes. By this meanes, as they had Schized from the true Church, so now likewise from the true worship to a false. Neither after this did the Kings of Israel better, of whome therefore still the holy Ghost saith, *He followed* Ieroboam *the sonne of* Nebat, *who caused Israel to sinne*. This Supreame head of Idolatrie sprung out of *Ephraim*, and begun his Raigne with *Rehoboam* of *Iudah*.

The age of the *Olde* and *New-World* here, was 3030. yeares. Of the Newe-world, 2344 From the Promise, 1917. From Ægypt, 516. From former Iudgeship hitherto, 120. And from the Temples structure, 36. yeares.

Here

Here we muſt beginne a double accompt, becauſe of this double Regiment, which after that Schiſme or Rent, was never vnited or made One.

IVDAH.	*ISRAEL.*
1 *Rehoboam* raigneth over *Iudah* and *Ben-iamin*, 17. yeares.	1 *Ieroboam*, King of Iſrael, (or tenne Tribes) ſtreatching out his hand againſt the Prophet that denounced Iudgement againſt the Alter in *Bethel*, that hand of his withered. He beſeecheth the prayer of the Prophet: who praieth vnto God, whereupon the hand was healed. At this time the Prophet plainly ſaide that, A Childe ſhould bee borne vnto the houſe of *David*, *Ioſiah* by name, who vpon that Alter ſhould ſacrifice the Idole Prieſtes. This was ſpoken 300. years, before *Ioſiah* was borne. *Ieroboam* dyeth an *Heade Idolater*, hauing raigned 22. yeares.
2 *Abiam*, called alſo *Abiah*, *Rehoboam* his ſon he ſucceeded & raigned 3. years: wicked he was, as was his Father: but for *Dauids* ſake, GOD gaue vnto him a Light, (that is, a Son) to Raigne after him. He begun his Raigne in the 18. yeare of *Ieroboam* King of *Iſrael*.	2 *Nadab* his Sonne, was half King in his Fathers two laſt yeares: for he begun his Raigne in the 2. yeare of *Aſa* king of *Iudah*.
3 *Aſa* his Son, ſucceeded, better than Father or Grand-father. He begun his raigne in the 20. of *Ieroboam*. Hee tooke the Sodomits out of the Land, deſtroyed Idoles: depoſed his Idolatrous grand-mother *Maacha*: in a word, many worthy things did hee, and the rather at the worde of the Lord comming vnto him by *Azariah*, the Sonne of *Obed*. Having warres with *Zerah* of E-	3 *Baaſa* killed *Na-*

IVDAH.

Ethiopia, hee cryed vnto God thus: It is nothing with thee to helpe with many or few, therefore helpe vs oh Lorde our God, for we reſt on thee and in thy name are we come againſt this multitude: Oh Lord, thou art our GOD, Let not Man prevaile againſt thee. So IEHOVAH ſmot the *Ethiopians*, and amazed that People: ſo that good *Aſa* and his Armie prevailed, and took a great bootie.

This King ſmot an excellent Covenant with the Lord: with whome, ioyned not only his people of *Iudah* and *Beniamin*, but alſo divers ſtrangers out of *Ephraim*, *Manaſſeh*, and *Simeon*, Iſraelites. At which time, was offered vp vnto IEHOVAH, much of the *Ethiopians* ſpoyle. Having raigned 41. yeares, he dyed of the gowt.

4 *Ioſaphat* his ſon ſucceedeth: beginning in his Fathers laſt years. A good man for Church

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dah, and raigned over Iſrael 24 yeares. He conſumes *Ieroboams* houſe. His raigne beginneth in *Aſa*, his 2. yeare.

4 *Elah* his ſonne, was Vice-roy in *Baaſa* his 2. latter yeares. for he begun his raigne in the 26 yeare of *Aſa*.

5 *Zimri* ſlewe his M. *Elah*. Againſt *Zimri*, ariſeth *Omri*. *Zimri* burnes himſelfe in the Kinges houſe, togither with the houſe. *Omri* maketh plagye Statutes. Againſt him ariſeth *Tibni*, but *Omri* prevailed. He raigneth (the Rivals time ioyned to his) 12. yeares.

6 *Ahab* (an evil ſlip of *Omri*) followeth: beginning his Raigne in *Aſa*, his 38. yeare. Hee married with vncircumciſed *Ieſabel*, Daughter to the *Zidonian* King: He bad, Shee worſe: the Devill put them togither. In his time, *Eliah* the Prophet was famous. He reprooued *Ahab* for reaving *Naboth* of his Life and Vineyarde: telling

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reformation. In his time *Eliah* (or *Elias*) prophecieth in Israel: and after him, prophecied there *Elisæus* (or *Elisha*) his seruant: vpon whome (*Eliah* rapt vp in a fiery chariot) the Spirite is doubled: he working twise so many miracles as did *Eliah*. *Iosaphat* being in affinitie with *Ahab* of Israel, he accompanieth *Ahab* to battell against *Ramoth*, Notwithstanding the Prophet *Michaiah* had before tolde him and *Ahab*, the issue: but comming into the Field, hee was glad to flie with shame. Goodmen must looke for no good, by ioyning with Idolaters. And yet the Princes of our time are not affraid to run, ryde, sayle by Seas, in the defence of blinde Idolaters. Some haue paide for it, let others harmes make them beware. He raigned 25. yeares, and died.

5 *Ioram* his Sonne, (called also IEHORAM) him plainely, that his House should come to nought, and that painted *Iesabel* was destinat for Dogs-meat, and so it fel out: for *Iehu* afterwards caused her to bee cast downe from a loft. They that doe humble themselues shall be lift vp, but the proude God resisteth, and will cast downe. Hee raigned 22. yeares.

7 *Achaziah* his Son, begunne to Raigne in *Iehosaphat* his 17 yeare. He Raigned two yeare, which fell out in his Father *Ahabs* 20. and 21. yeare.

8 IORAM his brother, began to Raigne in his Father *Ahabs* 21. and 22. yeares of his Raigne: which was in the 18. and 19. of *Iosaphat* of IVDAH, and in the second yeare of IORAM *Iehosophat* his Sonne, then halfe King with *Iehosophat* his Father. This man took away the Image of *Baal*, which his Father made:

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Raigned togither with his Father, from his Fathers 17 yeares, and ſo continued 4. yeares after his Father He is ſaid to raigne 8. years, which time neceſſarily is counted from his Fathers 22. what time he begunne his more free Raigne, that 22. being the 5. of *Joram* of Iſrael. Becauſe this Foole married with *Ahabs* daughter, therefore, father *Jehoſophat* is once called king of *Iſrael*. Hee became a notable Idolatrer. Vnto him commeth a Letter from *Eliiah* (were it writ before his being wrapt vp, or miraculouſly after, I know not) wherein was red his deſtinie: namely, That his Gutts through horrible paine ſhuld fal out of his belly And ſo (2. yeares after) they did; and ſo he died.

6 *Achaziah* (his yongeſt ſonne) finiſhed the Fathers laſt yeare, and was ſlaine.

7 *Athaliah* his Mother ſucceeded (ſhe was

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but yet ſtood an Idolater. With this fellowe *Iehoſophat* of *Iudah* did go to warre with *Moab*: for the King of *Moab*, having become tributarie to *Ahab*, he now (*Ahab* dead) rebelled. Now *Eliſha*, (or *Eliſeus*) the Prophet is famous: and therefore, before their going vp, with him the Kings conſulted: who aſſureth them of victorie. Having raigned 12. yeares *Ioram* died.

9 *Iehu* is annointed King. Hee ſlayeth *Iezabel* and all *Ahabs* houſe: for *Nabaoths* bloode, cryed for bloode, as did *Habels*. He maketh *Baals* Prieſts beleeue that hee would ſacrifice before the Idole. All the Prieſtes gather for that ſuppoſed ſacrifice. They being once in BAALS houſe, he ſlew them all. Notwithſtanding, (for this was but a ſtarting Zeal) he afterwards fell to palpable Idolatrie: & all *Iſrael* became ſo notably wicked, as IEHO-

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Ahabs Daughter, and Grandmother to *Ioash*) ſhe killeth all the Kings ſeed ſhe can catch. But *Iehoiadah* his wife, ſtealeth away *Ioash* (*Achaziah*, or *Ochoziah*, his yongeſt ſonne) and keepeth him and his nurſe, 6. yeares in a Chamber. In the 7. yeare, *Iehoiadah* the Prieſt (hauing publiſhed abroade the life of the Childe, hee bringeth him before the Captaines and People: and in the Temple annoynteth *Ioash*.

8 *Ioash* (called alſo *Iehoash*) annoined King, at that inſtant, *Athaliah* the trayterous Queene, commeth in, crying: Treaſon, Treaſon: but her ſelfe was the Traytereſſe, and ſo ſhee found it: for ſhee was haled out and ſlaine, having vſurped 6. yeares. During *Iehoiadah* his life, *Ioash* walked vprightlie: but the good Prieſt dead, the Nobles of *Iudah* com vp, & with flattering reverence, firſt cauſeth a neglect of GOD his Houſe: and then pulleth in their Groues, Idoles and falſe worſhip. God ſtirreth vp Prophets to reprooue that, but they ſtop the eare. Then the Spirite of IEHOVAH comming vpon *Zechariah* (the Son of *Iehoiadah*) he thus proteſted before the People: *Thus ſaith God, Why Tranſgreſſe you the Commaundements of* IEHOVAH? *Surely,*

VAH loathed *Iſrael*: in ſomuch, as *Hazael* of *Aram* in *Syria* ſmot them in all the coaſtes of Iſrael. *Iehu* having raigned 28 yeares, he dyed.

10 *Ioachaz* (or *Iehoachaz*) his ſonne ſucceeded: beginning his raign in the 23. yeare of *Ioash* of *Iudah*. He, following the waies of *Ieroboam*, the Son of *Nebat*, cauſed *Iſrael* to ſinne: for which, the Lorde gaue them into the hands of *Hazael* King of *Aram*, and into the handes of *Benhadab* King *Hazael* his ſonne. Hee raigned 17. yeares, and dyed:

yee

ye ſhal not proſper, becauſe ye haue forſaken the Lord he hath alſo forſaken you. 2. *Chron.* 24.

The frantick Idolaters hearing this, doe ſtone him in the Court of IEHOVAHS houſe: even betweene the Temple and the Alter. *Mat.* 23. 35 By the time that yeare was out, IEHOVAH ſtirred vp the *Aramites* againſt *Iudah*: who came a ſmall number, but conquered, ſpoyled, ſlaughtered as they would: leaving *Ioaſh* behinde them in great miſery. The *Aramites* departed, the Lord ſtirreth vp *Shimrah* an *Ammonite*, and *Iehozabad* a *Moabite*, who ſlewe the King on his bed Hee began his Raigne at 7. yeares, and Raigned 40. yeares.

And here I would gladly knowe of *Sebaſtian Caſtalio* and his ignorant followers, what leadeth them to affirme, That *Salomon* his bloode ended in *Achaziah* (or *Ochaziah*) the ſonne of *Iehoſaphat*? what ſhould make them write that *Ioaſh* was of *Iudah*, the ſonne of *Ioſ ph*, the ſonne of *Ionah*, the ſonne of *Eliakim*, the ſonne of *Melcha*, the ſonne of *Memna*, the ſonne of *Mathata*, the ſonne of *Nathan*, King *Salomon* his brother? To paſſe by a Sea of errour, which this ignorance bringeth into the Genealogie of IESVS, let the Reader ſearch the Scripturs, 2. *King.* 11. 2. 3 and 2. *Chron.* 22. 10. 11. 12. and the next Chapter wholie: and he ſhall ſee clearly (as at Noone-day) that *Ioaſh* was *Achaziah* his ſonne, as we haue written. Nay read 1. *Chron.* 3. 10. 11 and there it is thus written: And *Salomons* ſonne was *Reboboam*, whoſe ſonne was *Abiah*, his Son was *Aſa*, his ſonne *Iehoſephat*, his ſonne *Ioram*, his ſonne *Achaziah*, his ſonne *Ioaſh*, &c. what can bee more plaine. If *Caſtalio* and his Opinators knew not how to reconcile *Matthew* and *Luke* their Genea'ogies, (whereof in his place) they ſhould rather haue acknow-

knowledged their ignorance, then ſeeme more ſkilful by broaching abhominable errour. But men that would not ſeeme ignorant of any point, doe commonlie ſtumble (in that height of pride) even in cleareſt pointes.

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9 *Amaziah* (*Ioaſh* his Sonne) ſucceeded: being aged, 25. yeare: Hee raigned 29. yeares, accompted from his Fathers 38. year, that being the ſecond yeare of *Ioaſh*, King of *Iſrael*, and he then his fathers Vice Roy. He ſlew theſe that ſlewe his Father: but having an eye vnto *Moſes* his Lawe, hee would not kil the children for their Fathers fact. He warred with *Ioaſh* (or *Iehoaſh*) King of Iſrael, but came to the worſe. In *Ieruſalem*, they working treaſon, hee fled to *Lachiſh*. They ſend after him, & there ſlay him. But hee was buried with his Fathers at *Ieruſalem* in the Citie of *David*. As *Ieroboam* of Iſrael (*Iehoaſh* his Son) begun his raign in this mans 15, yeares. So, this man endeth his	11 *Iehoaſh* (or *Ioaſh*) Son of *Iehuahaz* (or *Ioachaz*) beginneth Goverment in the 15. of his father; that being the 37. of *Amaziah* of *Iudah*. Hee raigned 16. yeares. Being provoked by *Amaziah*, he went againſt him, tooke him captiue, and then went to *Ieruſalem*, making much ſpoyl. In this mans time, holy *Eliſha* (after many miracles wroght) dieth. 12 *Ieroboam*, his Son ſucceeded. Hee begun his raigne in his Fathers laſt year, that being the 15. of *Amaziah* of *Iudah*. Hee Raigned 41. yeares. In his time, the Prophet *Ionah* was ſent by the Lord to *Niniue*, the Metrapolitane Cittie of *Aſſyria*) there to proclaime Iudgment againſt the Cittie. Hee imagining ſmall credite

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Life and Raigne in the 15. yeare of *Ieroboam* his Raigne.

10. The States of *Iudah*, in the next place do Raigne 11. yeares: even vntill *Ozias* his Raigne, who begunne his Regiment (2. *Chro.* 26. 1 compare with 2. *King.* 15. 1.) in the 27. of *Ieroboam* of Israel his Raigne: which must needs be 11. whole years after *Amaziah* his Father. IVDAHS *states* occupy that. Now *Joel* beginneth to prophecy.

11 *Ozias*, or *Vzziah*, called also *Azariah*, the sonne of *Amaziah*, hee succeedeth the States regiment, being aged 16 yeares: beginning his raigne in the 27. yeare of *Israels Jeroboam* He raignes 52. yeares. This King had a zeal beyond knowledge, which led him to burn incense, vpon the Alter of Incense: which thing only appertained to the Priest. *Azariah* the Priest, accompanied with 80. valiant Sacrificers, withstoode

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by such a Sermon, doth by Sea flie another way. The Lord by a Tempest pursues him. The Mariners cast out *Ionah*. A Whale receiveth him; who after 3. daies, casteth *Ionah* vppon Land. So was the Earth the third daye to deliver vp Iesus, *Mat.* 12. 40. Neither Earth nor Sea can hide or drown that true Light, which God hath appointed to be declared to a People. After *Ionah* his being cast vpon the shore, the Lord renueth his Mandat: he goeth to *Niniuie*, and proclaimeth destruction after 40. daies. They at the first hearing, beliued that: they therefore generally humble themselues and for that time are spared.

This King restored the coast of Israel, from the entrie of *Hamath*, vnto the Sea of the wildernes according to the worde of the Lord by IONAH the Sonne of *Amittai*, the Prophet, which was

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and reproved him. The King is thereat wroath. The Lorde as wroth at him, he ſmites his impudent fore-heade with open Lepro ſie. Then was he compelled to go out and becauſe of that diſeaſe, hee dwelled in an houſe apart, vntill his death. In this mans time *Iſaiah*, (or *Eſay*) begun to Prophecie. He is called the Evangelical Prophet, becauſe hee foretolde of Chriſt, and the ſtate of the new Church ſo plainly, as if hee had ſeene Chriſt & the new Teſtamentes Church, with the bodilie eye. He plainelie fore-ſawe the generall obedience of Iſrael to Chriſtian faith, after the fulneſſe of the Gentiles were come in, Chap. 59. 20. 21. So *Paul* vnderſtands that, *Rom.* 11. 26. Secondly, hee plainly fore-ſawe, that Iſraels obedience vnto Chriſtian Lore, ſhuld be vnſpeakable glorious, & their ſpirituall Light, to be more than had bene

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of *Gath-Hepher* But this *Ieroboam* followed the ſteppes of the firſt *Ieroboam*. In his time, begun likewiſe *Amos* and *Hoſheah* to Prophecie.

13 Iſraels Kingdom, thencefoorth vnſtayed for 22 yeares full: even vntill *Zachrie*. Nowe *Hoſheah* plainly telleth *Iſrael*, that ſhee was not IEHOVAHS wife. Here was like Prieſt, like People.

14 *Zachariah*, *Ieroboam* his Sonne, begnn to Raign in the 38. yeare of *Azariah*, King of *Iudah*, 2 *King.* 15. 8. which was fullie 22. years after his Fathers death. A wicked man was hee, and therefore ſlaine by *Shallum* the ſonne of *Iabeſh*, and that in the Peoples ſight. He raigned but 6. Moneths.

15 *Shallum* hauing ſlaine *Zachariah*, begun to raigne in the 39. year of *Azariah* of *Iudah*. Againſt him riſeth *Menahem* the ſonne of *Gadi*, who ſlew *Shallum* in Sa-

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the Gentiles, Cap. 60. That *Paul* insinuateth, *Rom.* 11.12. and blessed *John* hath in the Spirite pointed plainelie out their Churches Glorie. *Revel.* 21. Thirdly, *Isaiah* foresawe, that the Israelites obedience, should bring life vnto the Gentiles dead (the Primitiue Churches haue all died) 60. 3 4.5. &c. This *Paul* confesseth, *Rom.* 11.15. And holy *Iohn* acknowledgeth. *Revel.* 21 24.& 22. 2. This, men wil not nowe see. If they would they should be humbled in their blindnes, which shall raigne (thogh question be vpon question) till *Israel* be called.

12 *Iotham* his Sonne, begnn to raigne in the 2. yeare of *Pekah* of Israel, (which was his Fathers last yeare) and hee raigned in *Ierusalem* 16. yeares. Hee built in the Lords house; in the Cities wall: in the Mountaines and forrests. Hee prevailed againste the *Ammonites*, & became

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maria. So that hee raigned but a Moneth.

16 *Menahem* immediatlie vppon *Shallums* death, beginneth his regiment, and hee raigned 10. years. But vnto him, the Citie *Tirzah* (in Israel) would not open her gates. He therfore smot it, and ript vp all their women with child. Now God stirred vp *Pul*, the *Assyrian* King, against *Israel*, who puld 1000. Talents of Silver from *Menahem*, which *Menahem* puld from *Israel*.

17 *Pekachiah* his son, begun to raigne in the 50. yeare of *Azariah* of *Iudah*. He raigned two years: and was slaine by his Captaine *Pekah*, in *Samaria*.

18 *Pekah* the Son of *Remaliah*, begunne to raigne fullie in the last yeare of *Azariah* of *Iudah*. Hee raigned in *Samaria* (Metropolitane of *Israel*) 20. years, In his time, *Tiglah Pileser* king of *Ashur* came vp, and tooke divers Cities, and

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mightie, becauſe hee directed his waye before *Iehovah* his God. Now begunne *Micah* to prophecie againſt *Ieruſalem* and *Samaria*.

13 *Ahaz* (or *Achaz*) his Son ſucceeded: beginning to raigne in the 17. yeare of *Pekah* of Iſrael, and he raigned 16. yeare, as did his Father. In his daies, came vppe *Rezin*, King of *Aram*, whoſe headie Cittie was *Damaſcus*: and *Pekah* the Sonne of *Remaliah*, king of Iſrael, whoſe hed Cittie was *Samaria*, and hee of that Cittie *head*, *Iſa.* 7. Theſe two ſmoaking Firebrandes feare *Ahaz*. *Iſaiah* from the Lord, laboreth to comfort him, but the hypocriticall Beaſt believeth not, when hee would be thoght to beleue much. Maugre his hart, *Iſaiah* giveth a ſigne, namely, the birth of Ieſus Chriſt on a Virgin, whereof he was vnworthie. *Pekah* ſlewe in one daye, ſixe ſcore thouſand of *Iudah*.

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carryed the People away to *Aſhur*. *Hoſhea*, the ſon of *Elah* ſlayeth *Pekah*.

19 The States of *Iſrael* now governe for 9. yeares, though vnder *Tiglath Pileeſer*, who had before tyme captived them.

20 *Hoſhea* (called alſo *Oſee*) beginnes his raign in the 12. yeare of *Ahaz* of *Iudah*: and a bad man he was. Againſt him *Iehovah* ſendeth *Salmaneſar* King of *Aſhur*, who took *Hoſhea* priſoner, & after 3. yeares beſieging *Samaria* (which was the 9. yeare of *Hoſhea* his raigne) hee took it and carried Iſrael away to *Aſhur*, and there ſeated them; ſince which time, Iſrael hath not beene heard off. *Obadiah* well propheciedroundly taking vp *Edom-Eſau*, for laughing at his brothers Captivitie. The King of *Aſhur* having carried *Iſrael* away, hee placeth in their Roomes (in SAMARIA her Cities)

IVDAH, ISRAEL.

Zichri a mightie man of *Ephraim*, ſlaieth *Maaſeiah* the Kings ſonne, and *Azrikam* the Stewarde of his houſe; and *Elkanah* the ſecond after the King. The *Edomites* doe plague him: the *Philiſtims* invade him: *Tiglah Pilneeſer* of *Aſſur* troubles him. All are of his iack, but he will not forſake his groſſe Idolatry. Nowe *Iſaiah* & his children were ſignes to Iudah and pointed at of the Idolaters, *Iſai* 8.18. So is Chriſt & his members. *Heb.* 2.13.

14 *Hezechiah* his Son, (a worthie reformer) begun to Raigne in the 3. yeare of *Hoſhea* of Iſrael: which was the laſt yeare of his Father. In his 4 yeare, being then aged 29 *Salmaneſar*, commeth againſt Iſrael and captiveth *Hoſhea* & his People. And in the 14 yeare of this King, *Sanach-rib* of *Aſſur*, commeth againſt IVDAH. His chiefe Captaine was *Rabſhakeh*, a

a Colonie of his owne vncircumciſed People. IEHOVAH ſendeth Lyons amongſt them, devouring. They ſignifie that vnto their king, ſaying further: *That they not knowing how to worſhip the God of* Iſraels *Land, that Countries God therefore ſo plagued them.* The King ſendeth one of Iſraels Prieſts back; who dwelling in *Bethel*, did teach the People. Some part of IEHOVAHS worſhip they received, and vnto that part, they ad their forraigne Idole, home-bred worſhip.

Salmaneſar, their king dying, his ſon *Eſar-Haddon*, brought more of his Raſcals to *Samaria*, and them partes, *Ezra*. 4. 2. Enemies vnto the good work of God they were ever. For that, as alſo for their Linſy-wolſie worſhip, the Iewes would haue no medling with them, *Ioh*, 4.9. The Iewes would be followed of all haters of Idolatrie.

IVDAH.

notable Rayler. *Isai.*36. The Lord comforteth *Hezechiah* by his Prophet *Isaiah*. *Rabshakeh* (hearing of Warres at home) raiseth siege after all his scolding: but by the Angel of IEHOVAH, in one night were slain, one hundred, fourscore and fiue thousand of the *Assyrians*. After that, *Salmanesar* in his Idole Temple at home, was slaine by his two sonnes, *Adrammalech* and *Sharezer*. He dead, *Esarhaddon* his sonne Raigned in his stead.

Hezechiah sick, *Isaiah* commeth vnto him, and (after the Kings humiliation before IEHOVAH,) he giveth to him a Signe of Life for 15. yeares: for the shadow of the Diall hereupon went backward ten degrees in the Diall. *Berodach Beladan* (Babels King) vnderstanding of the Miracle, hee sent to *Hezechiah* presents. Hee letteth the Straungers see al his Treasure, furniture, &c. whereat the Lord is angrie; and therefore sendeth *Isaiah* to tell him, that his Seed should be carryed away captiue to Babel. Having raigned 29 yeares, he died.

15 *Manasses* (or *Manasseh*) his sonne succeeded at the age of 12. yeares, and he raigned 55. yeares. Hee beginning with as deepe Idolatrie, as had *Ahaz* his Grand-father, God stirreth vp *Assurs* King, (*Esar-haddon*) who fetters my Youth, and carrieth him Prisoner to Babel. Hee humbling himselfe in his Chaines (happie Chaines that humble a man) the

ISRAEL.

But here we leaue Israel vnder the heavie Lash of IEHOVAH Captiues in vnknowne partes of the Worlde: a People vnknowne, howsoever supposed *Ezra*, (or *Esdras*) in that second Booke, Chap. 13. Verse, 39. beginneth a strange tale of them.

About this time, *Nahum* prophecied *Niniues* fall.

the Lord is merciſull vnto him. *Aſſur* ſending him home, where in better maner he finiſhed his daies In his time, *Habakkuk* prophecieth.

16 *Amon* his Sonne ſucceedeth, for two years His ſervants ſlewe him, for which the People ſlewe them, and enthronized his ſonne *Ioſiah*.

17 *Joſiah* (or *Ioſias*) next raigneth. Eight years olde at his Coronation, and hee ruled 31. yeares in *Ieruſalem*. At 12. yeares of age, he wrought a great Reformation: performing vpon *Bethels* Alter, that which the Prophet had fore-tolde 300. yeares before. In his 18. yeare he kept a moſt Royall Paſſeover. *Ieremiah* in his Raigne begunne to Propheſie: ſo did *Zephaniah*. The Lords Trumpet nowe ſounded nothing, but *Iudah* muſt to *Babel* Priſoner for 70. yeares. Falſe Prophets ſounde a falſe peace, and therefore ſhame came vppon them. *Huldah* the Propheteſſe telleth *Ioſiah*, that becauſe his heart melted at the reading of *Moſes* Originall he ſhould be taken away ere *Iudahs* fearefull fall. Going into Battel againſt *Pharaoh Necho* King of Ægypt, he was ſlaine at *Megiddo*.

18 *Iehoahaz*, or *Ioachaz*, called alſo IOHN and *Shallum*, a younger ſonne of *Ioſiah*, hee ſucceeded at the Peoples appointment. He Raigned but three Moneths: for then *Pharaoh Necho* put him in bondes, and carryed him into Ægypt.

19 *Eliakim* (called alſo *Iehoiakim* and *Iakim*) elder brother to *Iehoahaz* by 2. years. Him did *Pharaoh Necho* make next King. Nowe *Iudahs* obedience was like rotten Figges.

From the Schiſme of the *Tenne* Tribes, from the *Two* (whereupon aroſe, King of *Iudah*, King of *Iſrael*) vnto this *Eliakim* his 3. yeare are 370. yeares.

The World aged, 3400.

30. *Staffe.*

Their Sinne vpheapt,
God sendeth them away,
To Babylon,
in (*a*) three Captivities.
For (*b*) seaventie yeares,
they bide in *Chaldea*.
Then (*c*) against *Babel*,
(*d*) *Mede-Persy* doth arise:
And conquering
Chaldeahs drunken Roy,
(*e*) *Cyrus* sends back
Iudeah home with joy.

(*a*) *Nebuchadnezzar*, commeth against *Ierusalem*, in *Iehoiakim*, (or *Eliakim*) his 3. full yeares, (*Dan.* 1. 1. 2.) Then go to *Babel*, *Iehoiakim*, *Daniel*, *Hananiah*, *Mishael*, *Azariah*, togither with others of the bloode Royall. *Iudahs* King becomming an homager to *Babylon*, is returned home. This was *Nebuchadnezzar* his first year, *Ierem.* 25. 1. and a time of Glory to *Babel*, who now as a Queene sitteth aboue Ægypt, *Assur* and all Cuntries about. Three years *Iehoiakim* serveth *Babels* King, but the next he revolted. Then *Nebuchadnezzars* Hoste, the second time commeth against *Ierusalem*. *Iehoiakim* is taken, & afterwards cast out vnburied as an Asse, because like an Asse he had cut in peeces IEREMIAHS Prophecies. So he had from Ægypts King, his time of making him King, raigned 11. yeares.

20 *Iehoiachin* (called also *Iechonias* and *Choniah*) sonne to *Iehoiakim* is next King: being 8. years old

at

at his Fathers Coronation (ſo vnderſtand *H E*, 2. *Chron* 36.9. compared with 2. *Kings* 24. 8.) He raigned three Moneths and tenne daies in Ieruſalem.

Againſt him commeth *Nebuchadnezars* Hoſte, (it being the 8. yeare of *Babels* Monarch) and carrieth the lewde Boye and many more with him to *Babilon*. Nowe went *Mordechai* and *Ezechiel* into Babels bondage, but their ſpirit was not bounde. This was the ſecond carrying foorth Cáptiue vnto *Chaldeahs* Monarch.

21 *Mattaniah*, (called alſo *Zedechiah*) his Vnkle, or Fathers brother properly; called his Sonne, becauſe hee ſucceeds his Coſin, as a Sonne ſucceedeth the Father: called alſo his Brother, according to the vulgar ſpeach of the Iewes, who call any of their blood, Brethren: this *Tzedechias* ſucceedeth at the appointment of *Nebuchadnezar*, and raigneth 11. years. Then the fourth time commeth vp *Nebuchadnezars* Hoſte againſt *Ieruſalem*. They ſack the Citie and Temple: burne and raze downe all: ſhed much blood: but *Ieruſalems* Mourners (as *Ieremie*, *Barcuk*, *Abdemelech*, the merciful Morian) were freed from the ſword: and that *Ezechiel* had fore-ſeene, Chap. 9. *Tzedechias* flying, the *Chaldean* Armie overtakes him. They bring him to *Riblah*, in the Land of *Hamath*, where Babels King condemned him, ſlewe his Sonnes, and put out his eyes: bringing him blinde to Babell, and thus hee never ſawe it.

(*b*) In theſe 70. yeares raigned, firſt *Nebuchadnezar*: then *Euil-merodach* his Sonne, who let *Iehoiachin* out of Priſon in the 37. yeare of his Captiuitie, & exalted him aboue al the Kings that were about his Monarchicall Throne in Babel. And here I ſhut vp the two Bookes of *Kings*, and the two Books of *Chronicles*: *Ieremiahs* hyſtoricall parte: as alſo his *Threni*, Elegies, or Lamentations, who were

doleſully

dolefullie ſung of him after the third deportation.

Vnto *Euil-merodach*, ſucceeded *Beſhazzar* his Sonne, called alſo the *Sonne* of *Nebuchadnezzar*, a tearme given commonly to ſucceſſors, though far remote. This Beaſt making a great belching Feaſt to his Nobles, IEHOVAH ſendeth a palme of a hand, writing his deſtinie vpon the wall before his eyes. The drunkard yet trembled for feare, & ſhuttered in every ioynt: and the rather, becauſe none of his flattering Prophets could read it. *Daniel* being ſent for (for in his Grand-fathers daies, greate doubtes and difficulties had beene expounded by *Daniel*) he readeth the Canonicall writ, and telleth the King, that it ſignified, howe IEHOVAH had accompted his time, and weighed him in the Ballance, had founde him too light, and therefore an end was come to him and his Kingdome. The ſame Night, (*Cyrus* of *Perſia*, and *Darius* the *Mede*) having turned aſide the ſtreame of Babels *Euphrates*) doe ruſh into the Cittie, and ſo cauſe the drunken *Bacchus-froes* to drink of the Lords Cup. Heere were the 70. years finiſhed: an end of the *Chaldean* Monarch, reſembled by the golden Head, *Dan.*2.38. the indire& cauſe that *Nebuchadnezzar* reared vp the golden Image, as a memoriall of *His* being the *Firſt* of that Head: Vnto which Image, the 3. young Nobles not bowing, they therefore were caſt into the fiery fornace, but IEHOVAH delivered and exalted them. That pride cauſed *Nebuchadnezzar* (the *Great Tree*, Dan.4.) to bee hackt downe: and to be ſent to liue as a Bedlem amongſt Beaſtes, till he had learned to Rule better over men. *Euil-merodach* doing good vnto *Iudahs* People, it ſeemeth hee went therefore to his graue in peace. But *Belſhazzar* being puft vp (as was his great Father) hee therefore finiſheth the Golden head, and *Winged Lyon*, Dan.7.4. and *Ezech.*17.

(c) *Babels* destruction propheeied of by *Isai.* 21. 2. where *Elam* (that is, the *Persians*, who sprong from *Elam*, *Shems* sonne, *Genes.* 10. 22.) and *Media*, (derived from *Madai Iapheths* sonne, *Genes.* 10. 2.) these two are commaunded to besiege *Babel* and smite it.

(d) The *Medes* and *Persians* (issued from good *Iapheth* and *Shem*) do as two swome brethren, ioyne hand in hand for destroying *Babel*, the Captiver of *Shem* and *Hebers* People: The Mockers of *Hebers* Songes, haue nowe their Children dashed against the stones, *Psal.* 137. It is equall, that they who now mock spirituall Song, shall be left hereafter to sing a *Black Sanctus*.

(e) The Kings of the East, having sacked the Cittie, and put many of the Vncircumcised to the sword, *Cyrus* (being eger of warres abroad) constituteth his Vnkle *Darius* King, and as Monarch of *Persia* giving before his departure *Commandement* for building the Lordes house at *Ierusalem*. This *Isaiah* foresawe (plainly vsing the Name of *Cyrus*, Chap. 45. 1) and foreprophecied of, long before *Cyrus* was borne. The poore Iewes obtaining this sodaine delivery, they stoode, as it were, questioning with themselues: *Are we deliuered, or do we dreame of deliverance. Psal.* 126. 1.

When the fulnes of time, concerning *Iehouahs* secret Decree is come, then Devil, Vncircumcised, and all shall further the Lords work: some of them for vaine glories sake; some because their Conscience is secretly convicted; some for one sinister occasion, some for another. Onely let the Lords Israel in patience, meane time, possesse their soules, alwaies believing, that the Lord sits at the Helme, and therefore the ship steared aright towards the Hauen: howsoever by reason of crosse windes, the Lord sometimes for winning the Winde, doth run

the

the Barke awklie. Freſh water ſouldiers, think ſuch Sea-croſſing ſtrange, and beſides rule: but the better and experienced Pilot knoweth what he doth The greater Croſſe, the greater Comfort in the ende. And there an end for that.

31. Staffe.

Cyrus (*a*) returnes
them with full libertie,
To build Gods houſe:
But Enemies ariſe,
That for a while,
do ſtay That and the Citie.
Then *Nehemi*,
vnto his People hies.
Then Temple and
the Cities Walls were reard,
(*b*) Maugre the hearts
of them, before they feard.

a) In *Cyrus* his firſt year (for the 70. were finiſhed) the King hauing cauſed his People, to furniſh them with neceſſaries, they returne with ſheaues in their boſom, that went forth by weeping Croſſe.

And here beginneth EZRA.

In the *Firſt Returne* Zerub-babel, (*Contrary to Confuſion*) is the Peoples Captaine. Comming to *Ieruſalem*, they lay the foundation, but from the 3. yeare of *Cyrus* his *Commandement*, it was hindred. After that falleth out *Ahaſhueroſh* his Decree, for Maſſacring Iewes, but *Heſter*, through her Vnkle *Mordechai* his ſtirring vp, turned the Iudgement

vpon *Haman* and his house (*Reade here* HESTERS *storie*) and *Mordechai* is exalted.

Darius Artaxast, the third King of *Persian* Monarch, he, *Ezra.6.* sensible feeling *Iehouahs* hand against his people, because the Iewes were stayed from the holy worke, He in his second yeare renueth *Cyrus* his Predecessors Commandement. Now beginneth *Haggai* to reprooue his People, for hauing so great minde to the building of their owne houses, in the meane time neglecting the Lordes House. Together with him the Lord stirred vp *Zachariah* for the worke. In the 6. yeare of *Artaxast*, or *Artahshasht*, the substantiall partes of the Temple were finished. The next yeare after, *Ezra* and his holy Host make the *Second Returne*. In the 20. yeare of the King (*Nehem.* 2.1. And here must beginne *Nehemiahs* Story) *Nehemiah Tirshatha*, or Butler, commeth to *Ierusalem*, and reareth vp the Cities walles: and now were the Temples appurtenances finished, which was 46. yeares from the Foundation laid, *Iohn*, 2.20. and a *Iubile* of years, that is, seven seavens, or 49. yeares: whereof *Gabriel* certified *Daniel*, *Dan.9.25.* But *Daniel* mourneth for the hinderance, Chap. 10. which was in *Cyrus* 3 yeare.

(*b*) *Assurs* People, (Reade of them, in *Hoshea* last Israels King) they starting from *Samaria*, and the Cities thereabout, did all they could to hinder it: but it could not be stopped, beyond *Gabriels* seaven seavens of yeares. The Lordes prefixed time, shall stop the Devill and all his black band: What needes Israel feare?

32. *Staffe.*

Vnder *Mede Perſe*,
for (*a*) *Nehemiahs* time,
Iudea liu'd.
Then (*b*) *Alexander* Great,
Winnes *Perſian* Crowne,
and Raignes a little time.
(*c*) Foure Kingdomes do
ariſe out of his Seate.
But (*d*) two of them
aboue the other clyme,
And cruellie
whip *Iudah* for the tyme.

(*a*) It ſeemeth, that as *Nehemiah* might ſee the end of the *Perſian* Monarch: ſo likewiſe ſhould *Ezra* ſee their whole Monarch, head and foote. *Nehem.* 12. 22. 26. for *Darius Perſa*, is the laſt King, which Canonicall writ recordeth. And the Iewiſh Hyſtoriographers doe write, that *Iadduah*, (*Nehem.* 12. 22.) and *Sanballat*, *Nehem.* 4 1. were in *Alexander Magnus* his time. Of *Iadduah* (Father of *Onias*) they write, that hee met *Alexander* in his Pontificalibz, before whome the King reverenced. Of *Sanballat* they write, that he preſented *Manaſſeh* an Apoſtaticall Prieſt (that had married with him) to *Alexander*, who built for his vſe a kind of Temple: To whome al ſuch Prieſts reſorted, as (for marrying with the Vncircumciſed) were driven from the Temples Alter at *Ieruſalem*. *Manaſſes* his Temple built; (as *Ioſeph Ben-Matthias* recordeth) on Mount *Garizin*, an hil. againſt *Samaria*, higher than the reſidue. Well hath *One* there-

fore concluded, that the *Persian* Monarch may not be ſtreatched aboue 130. yeares, except wee will giue vnto *Ezra* an vncredible age.

(*b*) *Alexander*, the *Braſen Bellie* (*Dan.*2.39.) the *Leopard*, *Dan.*7.6. the *Weſterne Goate*, *Dan.*8.5. *Alexander* reſembled in them *Three*, hee commeth ſkipping from *Grecia*, and puſheth the Ramme of *Perſia*, *Dan.*8.6. deſtroyeth the *Perſian* Beare, *Dan.* 8.5. and ſucceedeth the *Two ſilvered Armes* of the *Medes* and *Perſians*. *Paras* ſo caſt downe, *Iavan* (for of him, *Geneſ.*10.2. the *Grecians* came) put on the Monarchs Diademe: Him *Iaddua* (*Ieruſalems* high Prieſt) accompanied with the Cittizens in white, doth meete: for which *Alexander* graunted them great liberties. He raigned 6. yeares Monarch, and then in his prime of ſtrength, having conquered the Eaſterne world, he ſuddenly dieth, and his houſe is quickly after rotten.

(*c*) Out of that Rotten Head, ſpringeth 4 Hornes or Kingdomes, allotted to 4. Captaines. To *Caſſander*, was allotted *Macedonia*: to *Antigonus*, *Aſia-Minor*: *Syria*, to *Seleucus Nicator*: and Egypt to *Ptolemi Lagi*. *Dan.*8.8. and Chap. 11.4.

(*d*) The Kings of the North and South, ſo called *Dan.*11. becauſe their Kingdoms ſo ſtood coaſted from *Iudea*, they roote out the other Two Corrivals, and mary togither. *Dan.*11.6. Theſe *Two Powers* conioyned, are liuely reſembled by the Images *Two Iron Legges*, *Dan.*2.33.

As all haue conſented, that the firſt 3. mettles of Golde, Silver, Braſſe, did repreſent the Monarches of Golden *Chaldea*, ſilverie *Perſia*, brazen *Grecia*: ſo vſuallie, they haue vnderſtood the Iron Legs to import the Romane Monarch. The Iewes opening the eare willingly to that, doe caſt this bone back to Chriſtians. The Iron leggs are the Romane Monarch: but the Romane Monarch is not yet a-

boliſhed

boliſhed: Therfore Chriſt is not yet come: becauſe Chriſt the Stone from aboue comming, ſhall at his comming aboliſh the fourth Monarch, aſwel as the former Three, *Dan.* 2. 34.45. Nay they go on Triumphing thus: Oh fooliſh Chriſtians, the *Two Legs* muſt denote *Two Kingdomes*, vnder whoſe feet we muſt bee trampled, till Meſſiah come: and as your ſelues graunt the Romiſh kingdome to bee *One*, ſo we beleeue the *Turkiſh* kingdome to be the *Other* Iron Legge.

Herevnto, over weakly, me thinks, there hath bene returned this Anſwer. The Stone Chriſt hath ruſhed vpon *Romes* Monarch, in ſo much, as by that power of Chriſt, it ſtill diminiſheth ſome and ſome, and wil be aboliſhed quite at his ſecond comming. The Iewe calleth this an Aboliſhment in *Conceipt*, not *Reall*: and for any thing I can ſmell, it is too-too improper.

Firſt, an improper ſenſe, is vnneceſſarie, where a proper is at hand.

Secondly, betweene the *Two Legges*, and that *One* Goverment of the Romanes, there is not proportion or likenes. That, the Iewes well obſerue, though they evill applie them two. As by the *Two Armes* were meant, not *One*, but *Two* Kingdomes, namely, *Madai* and *Paras*, ſo by rule of likenes, *Two* Kingdomes, but both *One* againſt *Iudea*, muſt here be meant. That proportionablie holdeth, in giving the two Legges vnto Ægypt and Syria: which two Kingdomes, as two Leggs did ſpring out of the *Brazen Belly and Loynes, Iavan* or *Grecia*.

Thirdly, the *Stone* was to fall on the Images *Toes*. That IT did not, regarding the Romanes, for It rather ruſhed on that Monarchs *Heade*, or prime of Government over *Judea*, but that it did, on the *Toes* of *Syri-Egypt*: for *Herod*, *Matthewe* 2.1. of *Anti-pater* an Idumean, as hee was appointed

to governe by *Romes Ceſar*, ſo was hee by *Ægypts Antoni* and *Cleopatra* then in *Syria* (ſhee ſprung of *Syri-Egypts* ſeed: ſuch commixture *Daniel* foretold 2.43. and 11. 6) confirmed to that Regiment over *Iudea*. The bleſſed *Stone* ſo tumbled on *Gog-Magogs* Toe. See the 1. Staffe of the newe Teſtament following.

Fourthly, the viſion was for confirmation of the Iewes faith & patience, vntil *Meſſiah* came to eaſe them: and not ſo, for Tyme after *Meſſiah*: the like falling out in all *Daniels* following viſions.

Fiftly, we ſhal ſee, that this Image is: firſt, for the *Whole*, then for the *Partes*, in the ſequences expoun ded. For the whole, That viſion (*Dan.*7.) of the 4. Beaſts is cleare. The three Beaſts expounding the three firſt Mettles: as for the fourth Beaſt (wherein lyeth the doubt) it is ſet out by notable Periphraſes, but not ſaid (as were the former) to bee like this or that Beaſt: for being ſo changeable in goverment, even nowe 12. raigning, even nowe 4. even nowe two: al *Terrible* and *Tramplers* of *Iudea* vnder foot; it cannot at any hand be properly affirmed of *Rome* but wonderfull plainly and properly of that diſordered Iron kingdom that came out of *Iæuans* brazen bellie. And of this kingdome, doe the Iewiſh Antiquitaries vnderſtand it: teaching therewithall, that *Antiochus Epiphanes* was that litle horne that vttered great blaſphemie. Let vs not hinder them in comming forwards to Ieſus *Meſſiah*.

For the Partes of the Images-viſion: Firſt, *Daniel* hath a viſion, Chap. 8. of a *Ram* and a *Goate*. *This* overthrowing *That*: that is, *Mede-Perſe* or *Paras*, ouerthrowne by *Alexander*, the brazen Bellie and Goate *ſaltant*. Secondly, in the eleventh Chapter, *Daniel* is told by the Angel of each excellent particular that concerneth the plaine pointing out of *Mede-Perſe*, *Grecia*, and the braunched *Hornes* or

Govern-

Governments issuing ont of *Alexanders* Monarch: every latter vision more open than the former, and a plaine expositor of the first.

33. *Staffe.*

These (*a*) Two hight thus,
Ægypt and Syria:
The Iron legges,
whereof good *Daniel* writes:
From *Syri* rose
The (*b*) Horne blaspheming ay
Which *doste* the *Ievves*,
and holy worship spites.
But after (*c*) Seven-
tie seavens of years, from Hy,
A (*d*) Sacred stone
puts all these Kingdomes by.

a The two kingdomes springing out of *Greciaes* Monarchie: whereof sufficient lie is said in the annotation vpon the former Staffe.

(*b*) Of Tenne Syria-stampers, vpstarts, an *Antiochus*, more base than any before him. Hee would needes be called *Epiphanes*, that is, *Famous*: but many then called him *Epimanes*, that is, *Furious*: and Furious hee was against the pleasant Land *Iudea*. His blasphemies and abrogation of holy things, thou maiest see, *Dan.* 7. 8. *&c.* and Chap. 8. 9. &c. This Beast stayed not afflicting Ægypt, as Ægypt pinching at him: but *Iudea* being in the middle, it alwaies payed for their losses. The nerer they came to Christ, the greater was their Crosse. Of some his abhominable Actions, the *Apocriphal Macha-*

bees

bees maketh true mention. This Begger got on Horse-back ridde a mad gallop, till the Lord cast him downe to his dounghill beginning: Stinking in his death more fowlie than a dung hill. This blasphemous Home was a speciall type or figure of the Newe Testaments Antichrist, or *Man of Sinne*, or *Sonne of Perdition*, whome God shall destroye by the breath of his mouth: committing his whole tyrannous body to the devouring fire, *Apoc.* 19. 20. even as was not onely this speciall Horne, but his whole Kingdome, *Dan.* 7. 8. 9. 10. 11. This blasphemous horne ariseth out of one of the four Beastes, that *Daniel* sawe come out of the Sea: as for the Newe Testaments sonne of Perdition, he springeth out of a Beast, that likewise came out of the Sea: a Beast containing all *Daniels* Beastes. *Revel.* 13. 1. 2. And it may be, that our Antichrist was not a Perfect Body, till he had eate vp the former Beast: as one Serpent eating another, doth thereby growe to a Monster. Pray for spiritual eyes, for this Beast hath brewed a spiritual wine, wherewithall all Nations haue bene made drunk, as drunk as Beggars, Wil-worshippers. He that will not with *Iohn*, *Rev.* 17. go into the Wildernes, and that in the Spirit, hee shall not knowe what the Mysterie meaneth: neither is he worthie. Whether *Malachi* prophecied in the end of the *Persian* Monarch, or what time vnder this Iron Goverment, I know not: but plaine it is, that all things were out of order in his time: as also, that hee was the last Canonicall Prophet of the Olde Testament.

(c) *Daniel* was tolde by *Gabriel*, *Dan* 9 24. 25. 26. That 70. seavens of years were cut out for his People, for the Holy Citie, and for consuming wickednes, abolishing Sinne, for making reconciliation for iniquitie, to bring in Everlasting Righteousnes, and to shewe Christ the *Holie* of *Holies*, &c.

Then

Then doth *Gabriel* devide the number of 70. into three partes: into 7. *Seauens*, then into 62. *Sevens*, then into one *Seauen*.

Vnto the first, namely 7. times seaven yeares, which is a Iubile of 49. yeares, hee appointeth the building of *Ierusalems* walles, and the finishing of the whole Temples worke, which *Nebuchadnezzar* had burnt and rased down. *Isaiah*, 44 28. The time of which building, was *A troublous Time*, *Daniel*, 9. 25.

The 62. seavens, or 434. yeares, after *Ierusalems* building finished, reach vnto the last weeke or 7. yeares, wherein Messiah shall be slaine.

The last week or 7. yeares, breede much question. Some translate *Daniel* thus: *In the Midst of the Weeke, hee shall cease oblation.* Others translate it thus: *In the Halfe of the Week, he shall cease oblation.* The word importing Halfe, some vnderstand it of the first halfe: Some of the latter halfe of the 7. yeares. These that vnderstand it of the first halfe, do teach, that Iesus his Baptisme begun the first year of the Seauen, and that his death ended that halfe: and so they leaue the other halfe of the Seven vnto the Newe Testaments Revelation, where it is saide, that the two witnesses propheeied 3. yeares and an halfe, *Revel.* 11. and the Woman is said to be so long in the Wildernes, *Revel.* 12. Neither is this (for many mysteries that seeme to arise from hence) to bee reiected as a thing grosse absurde. These that vnderstand it of the latter halfe, do fullie finish *Daniels* latter 7. in Messiah his death: affirming that the Newe Testaments 42. Moneths: Tyme, two Tymes, and halfe a time: 1260. daies, or Three yeares and an halfe, teaching (I say) that these times haue but allusion to Messiah his preaching and suffering time, and not any mysticall over-plus of *Gabriels* latter Seaven.

Betweene

Betweene these two, I am vnworthie to iudge, neither dare I yet peremptorilie say, *That it is.*

But if his Baptisme begunne not that Sabaoth of yeares, or last Seaven: but if his Baptisme begin the latter halfe, and in the middle of that Propheticall weeke, then (thogh his death gaue the death-blowe to sacrifice corporeall) I must needes thinke that not his death, but his Resurrection *Brought in Righteousnes everlasting.*

Obiect. His death finished *Gabriels* 70. seavens, therefore within the same time, was *Righteousnes euerlasting brought in*, seeing *This*, aswell as the *Other*, is ioyned togither, *Dan.9.24.*

Answ. In the Verse 21. togither with Sacrifice ceasing is ioyned *The Temple and Cities desolation, by the Romaine Armie abhominable*, which fell out 40. yeares after Iesus his oblation: therefore, neither hindreth it, that *Perpetuall Righteousnes* bee brought in by Messiah, after the death of Messiah. Secondly, though *He dyed for our Sinne, yet hee rose againe for our Iustification*: Rom. 4.25. His Resurrection brought in our Righteousnes perpetuall.

Thirdly, if his Baptismes solemnization by the Father and the Spirit, answered not to the dedication of the materiall Temple, *Ezra.6.15.16.* Then did the Resurrection of his incorruptible Temple, his body cast down by as malitious Persons as *Nebuchadnezars* Host, resemble the rearing vp of the vanishing Temple: for that materiall Temple, figured the spirituall Temple *Iesus*, who is both the Temple, the Sacrificer, & the Sacrifice: whose day of Resurrection became our Sabaoth day, our seauenth day of Rest by allusion to the Iewish Rest-day: but is indeede the first day of the Weeke, and the *Lords-day*, seeing the Newe *Adam* was to begin where the Olde left off.

(*d*) The *Stone* cut from the Mountaine without

Mans

Mans hand, *Dan.* 2. is both of Iewe and Gentile vnderſtood of the *Sauing* Chriſt. That I ſay *Sauing*, it is becauſe the Iewes vnderſtand Chriſt or Meſſiah, *Dan.*9.26. not to be the ſaving Chriſt, but ſome *Earthly King annoynted*: for Chriſt and Meſſiah in Engliſh is *Annoynted*: And ſo vnderſtanding that place of ſome Mere-man annoynted, that ſhould ſoone after be ſlaine, they put away that Prophecy. So became Chriſt a ſtone of offence to them, howſoever to the beleever he is the precious Stone of the Corner. Further ſee hereof, Staffe 32. at (*d.*)

From *Judahs* firſt tranſport to *Babel*, vnto *Cyrus* his Commaundement given to build the Citie and Temple, are 70. yeares.

After the Commandement going forth to the finiſhing of the Temple and Citties walles, are 49. yeares. In preciſe accompt of whole yeares, from the firſt tranſportation to *Babel*, vntil the reædification of the Citie, are 119. yeares: but according to common accompt may wel be termed 120. years. the time of *Noahs* preaching.

From the Temples full finiſhment, vntil Meſſiahs former worke, making his death the perimpliſhment of *Gabriels* laſt 7. are 62. Sevens and one Seven of years, that is in one ſumme, are fullie 441. years. Now take away the full years of Ieſus his age namely, 33. years (and ſo long raigned *David* his Figure in *Ieruſalem*) and from the Iewiſh materiall Temple, the Figure reared, vnto Ieſus thereby figured, will be about 408. yeares.

Back from Chriſt to the promiſe made to *Abraham*, 1844. yeares.

Back from Chriſt to the Flood, 2271. yeares.

The age of the World at Ieſus his byrth, about 3928. yeares.

FINIS.

THE SECOND PART OF THE BIBLES BRIEF,

DRAWNE FIRST into Englisn Poësy, *and then illustrated by* apte Annotations:

togither with some other necessarie *Appendices.*

By HENOCH CLAPHAM.

¶ PRINTED BY Robert Walde-graue, Printer *to the Kings Maiestie.* 1596.

Cum Privilegio Regio.

TO THE RIGHT WORSHIPFVLL, AND one of her Majesties chiefe *Commissioners in causes Ec-* clesiasticall, M. RICHARD TOP-CLYF *Esquier, all true* happines in Christ Iesus.

HAuing (Right vvoorshipfull) receiued such a Christian help at your hand, as lately I did, in hauing you so ready, to stir vp her Honourable Counsell (if not also her Maiesties owne Person) to commiserate my dungeon Estate: whereby, as by an * Ebed-melech, *I obtained (in all good Consci-* Ier. 38.

Conſcience) happie deliverance. I could not but therefore (openly before all the World) broch from my breiſt a Symbole of gratitude. That I haue done, in this my bold offer, of the Goſpels breviarie, *in which bleſſed vvrit, is health conveied to all that worſhip God in Spirit and Truth: not in an Idole & Falſhood. The worthines of the ſubiect, may ſhadow my imperfect pen; and your Worſhips amiable conſtruction, ſhal giue vitall power to my over-ſaples ſentences. And ſo (beſeeching the* Alſufficient, *to remember your dailie zeale, for her Maieſtie and the Common-weales good) I end,*

The Lordes vnworthie,
HENOCH CLAPHAM.

THE SECOND PART of the Bibles Briefe.

I. *Staffe.*

IDVMEAN (a) *Herod*,
King in *Iudea*,
What time he raignd,
our *Iaacobs* (b) *ſtar* appears:
(c) *Ieſus* is borne,
(d) *Immanuel* (e) *Meſſiah*,
(f) *Shiloh* (g) the *Seede*
of *Woman*, in (h) full yeares.
A (i) *Virgin* brings
him forth: even (k) *Marie* who
Betrothed was
to *Ioſeph* (l) all ſhould knowe.

(a) *Herod* (the Son of *Antipater*) hauing corrupted *Antony* of Ægypt with *Mony* (*Flavii Ioſephi, lib.* 14. *Antiquit. Cap.* 22.) was by *Antony* and his flaunting (*Ieopatra* (cap. 23.) appointed to Rule as Tetrarch over *Iudea*. After that (cap. 26.) *Herod* comming to *Rome*, he there (having *Anthony* of the one hand, and *Ceſar Auguſtus* on the other hand) hee was ſolemnlie led into the Capitol, where their ſpirituall rites were performed, and the Senats decree proclaimed: and in this firſt daye of *Herods* Coronation, the New King was banqueted by *Antonius*. Much adoe had *Herod* after, or hee could be ſetled in *Iudea*: but adverſaries taken a-

way

way, and he ſhewing himſelfe liberall in a great famine, as alſo remitting the third part of Tribute, & building the mines of the Temple, (during which building, it is written, That it never rayned) togither with Remiſſion of the 4. part of the Tribute, after that, he woone the Peoples heartes, and ſo occupied the Tetrarchs place, or fourth part of Government. All this doeth *Flavius Ioſephus* write, a man borne immediatlie vpon *Herods* end: and one that carefullie (as a Iewe zealous) drewe holy Antiquities, and oppoſed to the Atheiſts of his time.

(*b*) So *Balaam* tearmed him, *Numb.*24.17. what time *Balaak* ſent for him to curſe *Iaacobs* people. *Zacharias* the Prieſt (*Iohn Baptiſt* his Father) having an eye vnto *Balaams* Prophecie, he (*Luke* 1.76.77.78.79.) calleth his ſonne *John*, the Preparer of the way before this *Day-ſtarre*, who was to giue Light, both to Iewe and Gentile.

(*c*) It ſignifieth a *Saviour*, *Mat.*1.21. neither is there ſalvation to be had, in any other Name. *Act.* 4.12.

(*d*) In Engliſh, *God with vs.* This Name *Iſaiah* fore-tolde to vnbeleeving *Ahaz*, *Iſai.* 7.14. what time the Beaſt would not beleeue, that God would be with him againſt his adverſaries: and this Name the Angel remembreth to good *Ioſeph*, *Mat.*1.20. &c. what time hee imagined, God had not beene with *Marie*, and therefore had reſolved, ſecretly to divorce himſelfe from her.

(*e*) In Engliſh, *Annoynted.* So is *Chriſt*: he was annoynted to be the Churches *King*, *Prieſt*, and *Prophet*. To be called *Chriſtian*, is to be called *Annoynted*: the tearme therefore agreeth to none that are not Annoynted with the holy Spirite, as was Hee. This *Ieſus*, received the Spirite beyond Meaſure, *John* 3.34. that ſo he might communicate of his aboundance, to his believing Members. Theſe that haue

haue beene trulie engraffed into the Vine Christ, *Iohn* 15. do liue by the ſap of his Spirite, aud therefore cannot but bring foorth good fruite, aud that *In due ſeaſon. Pſal.* 1. 3. If a man be incorporated by *Faith* into this Annoynted-one, hee muſt (ey, he will) ſhewe foorth his faith by workes. *Iam.* 2. 18. Let vs therefore remember, why wee are baptized Chriſtians, or Annoynted ones.

(*f*) This Name, *Iaacob*, in his laſt Teſtament, veſeth to his Son *Iudah*, of whome Ieſus was to come. *Gen.* 49. 10. In Engliſh, *Sent.* Hee was ſent of the Father to giue ſight and health, and Hee ſent the Blind to *Siloams* poole for ſight. *John* 9. 7. This was the Sent-one, *To whome* the Diademe appertained, that before was overturned, overturned, overturned. *Ezek.* 21 27. His Kingdome is ſpirituall, figured out vnder the former, and ſuch is his Diademe and Scepter: but a kingdome euerlaſting and vnable to be ſhaken. *Heb.* 12. 28. Few Chriſtians haue yet learned this.

(*g*) The Womans Seed, *Gen.* 3. 15. was to breake the Serpents heade. Here the Father hath ſent his Sonne to aſſume the ſeede, not of Angels, but of *Abraham. Heb.* 2. 16. Here is *Abrams* ſeede come, promiſed, *Gen.* 12. in whome all Nations ſhould be bleſſed. The holy Ghoſt overſhadowing *Woman*, ſhe conceived this holy one. The Anabaptiſts muſt knowe, that if IEHOVAH in the beginning, *Gen.* 1 did with a *Word make ſomething of Nothing, and that Good*: then much more eaſie it was, to make Something of Something and that good, though the firſt ſomething were evil: for eaſier it is to draw a good *Subſtance* from an evil, than to draw a good ſubſtance out of Nothing. Though the Womans ſeed in it ſelfe, was as her ſelfe, polluted; yet the holy Ghoſt, by his ineffable ſanctifying power overcovering her, and ſhe conceiving by him, we matuell

not

not, though the Babe conceived, were sin-les.

Secondly, hee must not passe through her, as winde through a Pype: but of absolute necessitie, take our Nature and flesh vnto him, if so we be saued. It was our flesh that had sinned, and brought in Death everlasting for Sinne: If our flesh therefore scape this death eternall, it must first by rule of Iustice, make satisfaction for sinne. This it did, He assuming our flesh, sanctifying our flesh, iustifying our flesh, and by strong hand (Maugre hellish power) carrying our flesh into the highest heavens, seating it on the right hand of Glory. This hee had not done for vs, if so hee had assumed some quintessence or newe found flesh, brought I knowe not from whence, taken either from no Creature, or else from some other Creature than Man.

(*h*) When the fulnes of time was expired, God sent his Sonne made of a Woman. *Gal.*4.4.

(*i*) That *Isaiah* foresawe, Cap.7.14.

(*k*) Though a Virgin, yet betrothed to *Ioseph* of *Iudahs* Tribe: by vertue of which betrothment absolute, shee was true wife to *Ioseph*: For Absolute, (not Conditionall) betrothment of a lawful couple, is mariage before God: and the same betrothment made knowne to others by themselues, maketh it strict marriage towards Man. That was cause, that vnder the Law, the Man that lay with a betrothed Virgin, did dye the death, as having knowne another mans wife; but being vnbetrothed, he was not to haue any corporall punishment inflicted vpon him, (so he forced not the Virgin) *Deut.*22.23.28. compare with *Exod.*22.16. That *Marie* and *Ioseph* stoode Married-mates appeareth, first by their liuing togither, *Luke* 2.16.22. Secondly, by their own accompting themselues Father and Mother to Iesus, He by reason of the Marriage ordinance, She by Nature. *Luke* 2.48. Thirdly, by the Peoples accompting

compting Iesus, *Iosephs* sonne. *Luke* 3.23. Fourthly, by Iesus his subiection to them both, as Father and Mother, *Luke*, 2.51. Lastiy, by the holy Ghost his Testimonie, who rehearsing the Story; doth still cal them his Father and Mother. *Mat.* 1.9. *Luke* 2.41.

(*l*) Al should knowe this Contract of *Joseph* with *Marie*, because it was foreprophecied, not only that a Virgin (which she was, though a wife, *Mat.* 1.25.) should bring forth the blessed seed: but also, that he should spring out of *Iudah*, and out of *Davids* lyne. This *Mathewe* and *Luke* plainly record, but many will be ignorant. *Mathewe* recordeth his Genealogie from *Salomon Davids* first Sonne, vntill the deportation to *Babel* for the 70. yeares Captivitie: then *Mathewe* crosseth over to *Nathan* (the other Sonne of *Dauid*) his progenie; because *Salomons* rase ended in *Iehoiachin* or *Chonias* carried to *Babel*: who (after his deliverie by *Euil-merodach*) did declare *Shealtiel* or *Salathiel* (of *Nathans* house) his heyre: for himselfe died without seede; *Ieremiah* 22. 28.29.30. Iustly therefore is *Castalio* blamed before in the 29. Staffe, for finishing *Salomon* in *Ahaziah*. This draught by *Mathewe* is called the *Legall descent*, whereby Iesus was borne heyre law full to the Crowne. As for *Luke*, he descendeth not, but ascendeth from Iesus (not to *Dauid* by *Salomon*, but) by *Nathan* to *Dauid*, and that vprightly by the Naturall Lyne (wherein was no breach through want of issue) and that is called, the *Naturall Ascent*. The diversitie of Names must not trouble thee, considering thou findes that common in the old Testament, especially at the beginning, in, and after *Iudahs* Captivitie. Nor yet at the tearming of Nephewes, Sonnes, or Brethren, whereof I haue spoken, Staffe 30. For thy easier conceiving of *Mathewe* and *Luke* take this Table, where I haue placed both the Evangelists descending to Iesus.

DAVID.

DAVID,

Matthew thus descendeth in his Gospell, Chap. 1.

Salomon.
Rehoboam.
Abia.
Asa.
Iehosophat.
Ioram.

Ahaziah,
(*a*) Ioash,
Amaziah,
not worthie Memorie.

Ozias.
Iotham.
Ahaz.
Ezechias.
Manasses.
Amon.
Iosias.
Iakim.

The Legall descent for IOSEPH.

(*a*) See how hee was of *Salomon*, 29. Staffe of the Olde Testament, in *Iudahs* (8)

The Naturall descent for MARIE.

Nathan.
Mattatha
Mainan.
Melea.
Eliakim.
Ionan.
Ioseph.
Iuda.
Simeon.
Levi.
Matthat.
Iorim.
Eliezer.
Iose.
Er.
Elmodam
Cosam.
Addi.
Melchi.
Neri.

Luke thus ascendeth in his Gospel, Chap. 3.

(*b*) *Iechonias* seedles, adopteth *Salathiel.*

Zedechias omited; because *Jechoniah* did liue after him a King, being restored to honour at *Babel*, See the first Staffe 30. at (*b*)

(*b*) Here was *Choniah* pulled off as a Signet, *Ier*. 22. 24.

Salathiel.
Pedaiah,
Zorobabel.

ZORO-

ZOROBABEL.

MATTHEWE thus descendeth.

Abiud.
Eliakim.
Azor.
Zadok.
Akim.
Eliud.
Eleazar.
Matthan.
Iacob.
Ioseph.

Nowe was *Zorobabel* (the Sonne of *Salathiel*, 1. *Chron.* 3. 19.) made *Iehovahs* Signet. *Haggai*, 2 24.

Rhesa.
Ioanna.
Iuda.
Ioseph.
Semei.
Mattathias.
Maath.
Nagge.
Esli.
Naum.
Amos.
Mattathias.
Ioseph.
Ianna.
Melchi.
Levi.
Matthat.
Eli.
Marie.

LUKE thus ascendeth.

Matthewe and *Luke* both accompt from *Zorobabel*, as they did from *David*: but *Mathew* for observing Generations by 14. omitteth divers, contenting himself with the chiefest. *Mathewe*, hee regardeth the Genealogie of *Ioseph*, Iesus his Father by *Ordinance*, not by *Nature*: and *Luke* he draweth the Petygre of *Marie*, the Reall mother of Iesus according to the flesh: both of *David*, and so consequently of *Iudah*.

Luke thus ascendeth in his Gospel, Chap. 3.

Blessed IESVS, was every way *Heyre* vnto the Crowne. The *Sophies* of *Persia* knew that, *Mat.* 2. 2. *Nathaniel* confessed that, *Iohn* 1. 49. *Pilate* gaue him absolute Title of *Iudahs* King, superscribed in Hebrue, Greecke, and Latine: neither had he power

to qualifie *That*, though the Iewes wished him. *Iohn*, 19.19.20.21.22. The People knew *That*, that would haue made him King, *Iohn* 14.16. neither could the bloody wretches, alledge any one betwixt him and the Crowne, but *Romes Cesar*. Iohn, 19.12.15. Hee that knowes not, that Christ must needes be of *David*, is more blinde than was *Bartimeus*, *Mark*. 10. 47. Neither can any bee ignorant of his being *Dauids* Son, except they will repugne his owne testimonie (*Mat*.17. 25.26.27.) where he prooues himselfe free from tribute paying: as also many moe Scriptures, that openly proclaime him *Davids* Sonne, and so consequently, *Heire Legall* and *Naturall* to *Iudahs* Crowne. But as the blessed Word, *Iohn* 1. assumed our flesh, for the newe creating our flesh, even to the end that wee might become *Spirituall*, for the discerning of spirituall things: so neither was his Kingdome and Scepter to be of this world, carnall and outward, as was the figure in *David*: but spirituall, inward and heavenlie; and thereof it commeth, that the Newe Testaments Church-state is so often called, *The Kingdome of heauen*, *Matth*. 11. 12. & 13. and *Ierusalem from aboue*, Galat.4. Revel.21.

This doctrine (if it would be learned) the learners would not keepe Christ vnder *Moses*, nor his newe body vnder olde *Israel*, as though the second should in nothing excell the former. I must never leaue vrging this point, till the skales fall from *Sauls* eyes.

Stuffe a

2. *Staffe.*

An(*a*)Angel doth
preach this to(*b*)shepherds: who
Do leaue their flocks,
and wend to(*c*)*Bethlehem.*
Looke howe the An-
gel said, they finde it so.
Babe in a(*d*)Cratch,
did there appeare to them.
With it,(*e*) *Marie*
& *Ioseph*. Shepherds then
Giue praise to God,
and back returne agen.

(*a*) As an Angell from Heaven, did preach the conception of Iesus to *Ioseph* and *Marie*, so an Angell from Heaven doeth preach his byrth heere to the Sheepherds. Accordingly the holy Ghost giveth the title of *Angel*, to the Newe Testaments Ministery, where he calleth them *Angeli*, that is in English, *Sent-ones*, or *Embassadours*, or *Messengers*, sent by God to preach Iesus annoynted to his People. The woorthines of the Title, must feare men from running before the Lord bid: and the Lord never in mercie saith, *Goe*: but first he furnisheth them with holy giftes, fit for the Embassage. If any come vnto vs without their spirituall furniture, wee may boldly conclude, that God hath not sent them in *Mercie*, but in *Iudgement*: as though he should haue said vnto them, *Go in a vengeance*: and so indeede he bid *Balaam* goe to *Balak*.

(*b*) Christ was not published to lazie idle Nobles

and Churles of the World; nor yet to the presumpteous Priest, or glavering Prophet, but to well exercised shepherds feeding their flocks. As his kingdome was not world-like, so neither were world-like men to be acquainted with that first.

(c) *Bethleem* was the native Towne of *David*, the figure, and of our *David* figured.

(d) *Ioseph* and *Marie* being vnable, as it seemeth, to hyre a seemely place in the Inne, they were glad to vse a back-house for their lodging, and there was the King of Kings borne. As the place of his Nativitie was simple, so the bed-stead wherein he couched his sacred corpes, was but a Beasts cratch. Our Earthly vanishing Kinges would take this in dudgeon, and the meanest of vs are vsually more renowmed in our byrth: yet like rude Horses and Mules voide of vnderstanding, we are impatient.

(e) With the blessed Babe IESVS, they finde no greater concourse of People, than *Ioseph* his suppoted Father, and *Marie* his Reall mother according to the flesh: homely solemnizing of *Rex Regum*: but worldlie *Bethlehem* was not further from Christ, then when Christ was borne in their little Towne. The neerer the Church, commonlie the further from God. And indeede, the Sunnes light nothing availeth a blind man in his blindnes. If God first giue eye-sight to the soul (that is, Light vnto the Mind) man may discerne spirituall things. Otherwise, King *Herod*, Master Priest, & Sir Scribe, shall discerne Christ, or the habitation of Christ, no more than a Mole.

Staffe.

3. *Staffe.*

(a) Twise twentie daies
Orepast, the Babe is brought
Into the Temple:
There good (b) *Simeon*
Did meet with him,
who chief was in his thought.
So (c) *Anna* did
behold good *Maries* Son.
That done, they home,
and liue there quietly:
But (d) *Marie* ponders all right seriously.

(a) The Wife delivered, was to be vncleane for a Sabaoth of dayes, but the 8. daye (which was a figure of our Lord his day, the day after the seaventh, and yet the first of our newe creations weeke) the Male-childe was to be circumcised. Thirtie three daies (besides the first 7.) she was to rest in vncleane estate (and thirtie three yeares after Christ his byrth, it was before we were purified from sinne) and then she was to be cleansed by the Law, bringing vnto the Temple a Lamb, or a payre of young Pigeons or Turtles.

(b) *Simeon* having a Revelation, that hee should not see *Death* ere he had seeene the *Messiah* (*Luke*, 2.) hee therefore confidently awaiteth the corporeall sight of Iesus. Iesus at last he meeteth in the Armes of his Mother within the Temple. Hee taketh him into his Armes, and therewithall before God, hee protesteth his willingnes to leaue corporeall life: prophecying therewithal, that Iesus should

be the *Gentiles* Light, and the *Iewes* Glorie.

(*e*) *Anna*, of *Aſers* Tribe, *Luke*, 2. 36. who had lived 7 yeares with an Husband, and had bene 84. yeares Widoweſſe, ſhee haunting continually the Temple, fonnd Ieſus there at the ſame time as did *Simeon*; whome ſhe boldly confeſſed and profeſſed to all ſuch as looked for Redemption in *Jeruſalem*.

(*d*) *Marie*, ſhe layeth all theſe extraordinarie accidents to her heart, and thereby gathereth more and more, that the miraculous fruite of her womb, was appointed to ſome great inaudible work.

4. Staffe.

(*aa*) The Romaniſtes haue preched vnto the ſimple People, that theſe wiſemen were 3. Kings of *Colin*. That they ſhould be 3. the Scriptures teach not, much leſſe 12. as ſome haue written: for the number is indefinite. That they ſhould be Kings, is not very likelie; ſeeing

After from (*a*) Eaſt,
do (*a*) Sophies make repaire:
They by (*b*) a ſtarre,
came to the houſe aright,
Who finde the Babe,
and *Marie* (*c*) onely there:
To (*d*) Gentiles ſure,
an heavenly bleſſed ſight.
(*e*) Myrrhe, Frankenſence,
and Gold they offer than,
And ſo depart,
each one an happie man.

ſeeing they paſſing ſeldome, gaue themſelues vnto Star-gazing. That they ſhould be of *Colin*, is apparantly falſe: for the holy Ghoſt teſtifieth, *Mat.* 2. that they were Magies of the Eaſt, whereas *Colin* was weſt from *Iudea*. *Perſia* was Eaſterne from the Holie Land, and that people were notable Aſtrologers or Star-gazers, therefore onely probable to me, that theſe *Magitians* muſt bee *Perſians*. At the word *Magitian* thou muſt not ſtumble, ſeing it was then a worde vſed in the good part, rather than in the ill: as alſo a long time after. Theſe *Magoi*, I haue called *Sophoi*, both titles importing *Wiſe*.

(*b*) Theſe Star-gazers, haue their ouercurious ſpeculation ſanctified vnto them, for drawing them vnto Chriſt. Many by indirect means are brought vnto Ieſus: not by reaſon of any promiſe of bleſſing promiſed by God vnto men following curious arts: but by vertue of God his antecedent Election, who therefore regardeth the conſtancie of his owne *Decree*, not of mans *Deſeruing*.

(*c*) The Sheepheards founde with the bleſſed Babe, *Ioſeph* and *Marie*: but theſe Sophies finde with the Babe Ieſus, onely *Marie*.

Queſt. Where was *Ioſeph*?

Anſw. It may be, he was playing the Carpenter abrode for all their three livings, but ſure it is, he was not idlely plodding the ſtreetes, much leſſe tipling in the Taverne with our idle ſwingers. Neither is it vnlike, that *Ieſus* himſelfe till 30. yeares age, was much employed in that Carpentrie work, conſidering the holy Ghoſt teſtifieth of him, that *He was ſubiect to his* (ſuppoſed) *Father and* (Reall) *Mother*. *Noah* plaied the Carpenter, 120. yeares, building for the preſervation of his Families bodies, and can wee think that *Ioſeph* and IESVS the well nourtered youth, woulde neglect the bodies?

He that provideth not (in ſome honeſt Calling) for the ſuſtentation of his Familie, *is worſe than an Infidel*: Nay that which more is, *Hee denyeth the Faith of Jeſus*, (1. *Tim.*5.8.) for the Chriſtian Faith teacheth not a man to bee idle and negligent, although indeede it command a man not to be *Carefull* about theſe things, *Mat.*6.25. &c. Labour in thy Chriſtian calling, but without Care: for labouring in a conſecrated Calling, why ſhouldeſt thou be carefull, ſeeing *Godlines hath promiſe of bodily neceſſaries*: neither will the Lord with-holde any thing that *Good is* from theſe that *Walk vprighly*, *Pſalm.*84.11.

(*d*) The Iewes had firſt ſight of Ieſus: the Gentiles enioyed the ſecond ſight: a plaine ſigne that the Gentiles (*Iapheths* houſe) ſhould nowe ſtep into *Shems* Tent: that the partition was to bee broken downe, and that Ieſus would be Sheepherd to both ſortes of ſheepe.

(*e*) They having offered *Gold* vnto the King of the world (preaching thereby, homage and fealtie vnto *Dauids* Lord, and yet *Dauids* ſonne) as alſo having offered *Frankencenſe* (in ſigne hee was the perfumer of our prayers) as alſo *Myrrhe* (fitteſt for his buriall, a ſigne that his death was our life) happie men they depart.

Herod vnder pretence to woorſhip Ieſus, thinking to worrye Ieſus, had commaunded the Magies to returne and relate vnto him where the Iewes King was borne: but God having otherwiſe admoniſhed them, they preferre IEHOVAHS will before *Herods* wiſh.

Staffe 5,

5. *Staffe.*

The Dragons (*a*) *Horne*,
pursues to smite the Child:
But (*b*) God forewarnes,
and they to Ægypt flie.
(*c*) *Herod* once dead,
they *Three* that stood exild
Returne, but go
downe into Galilie.
(*d*) At twelue yeares end,
Iesus he doth dispute,
In Temples, Court,
which caused mickle brute.

(*a*) The Dragon the Deuill (*Rev.* 12.) is introduced with his Hornes, for dostirg (ey destroying) this Manchilde Iesus.

The first Horne that studied Iesus his destruction, was the Idumean *Herod*: and that he did, because he heard by the former Sophies, that there was a king borne vnto the Iewes.

(*b*) The Lord hauing a care of our Lord, as hee first warned the *Magies* not to returne to *Herod*, so hee forewarneth *Ioseph* and *Marie* of *Herods* hollowe heart, wherevpon they flie into Ægypt. Into Ægypt went *Abraham* the Father of the Faithfull, by reason of a Famine: thither was *Joseph* pushed by his Bretheren, to whome Father and Fathers house was glad to repaire for succour: and thither nowe went *Maries Ioseph*, and a greater than *Ioseph*. *A Horne of Hel* pusheth our Lord thither, and but Hornes of the Devill are all that bloodily pursue Iesus in his members. They gone into Ægypt,

Herod

Herod ſlaughtereth all Male-children, vnder two yeares olde, hoping amongſt them, the *Vndefiled Man-childe* ſhould haue bene murdred. The Maſſacre was ſo abhominable, as dead *Rahel*, the firſt *Ioſephs* Mother, could not but, after a ſort, lament the deſtruction of her Children. Of a certaine Ancient it is written, that *Herod* ſhould ſlaughter his owne young Sons, leſt of them, *Iudah* ſhould haue had a King; whereupon *Auguſtus* then ſhould ſay, *I had rather be one of* Herods *Hogges, than Sons: for his Hogges he fats, but his Sonnes he ſleas.*

(c) The Beaſt dead, *Ioſeph* and *Marie* with Ieſus are called by God out of Ægypt, even as Iſrael before was called from thence by *Moſes* IEHOVAHS mouth. But they hearing, that his Sonne *Archelaus* did ſucceede (like Cock, commonly like Chicken) they turned aſide to *Nazaret* in the partes of *Galile*: wherevpon he tooke the name of *Nazarite*: and beſides that, hee was to vs a more *Pure* and *Powerfull Nazarite*, than was *Samſon* his figure.

(d) *Ioſeph* and *Marie* (what time Ieſus was aged 12. yeares) they doe come, as yearely they ever had, to keep the *Paſſe-ouer* at *Ieruſalem*. The Feaſt finiſhed, *Ioſeph* & *Marie* ſet homewards with their Kinſ-folks and acquaintance: but after a daies iorney, they miſſing their ſonne *Ieſus*, they returne with ſorrowful hearts to *Ieruſalem*: who after three daies, do find him amidſt the Doctors in the Temple, diſputing. His Mother ſaying vnto him; *Sonne, Why haſt thou dealt thus with vs? Behold thy Father and I haue ſought thee with heavie hearts*: to her he returned this anſwer: *Howe is it that you ſought me, knewe ye not that I muſt go about my Fathers buſines?* But they vnderſtoode not the word that hee ſpoke vnto them. Then hee went downe with them, and came to *Nazaret*, and was ſubiect to them: and his Mother kept all theſe ſayings in her heart. And

Ieſus

Ieſus increaſed in wiſdome and ſtature (for indeed they two ſhould growe togither) and in favour with God and men.

6. Staffe.

(a) Bout 30. yeares,
he comes to *Iordans* ſide,
Whereas (b) *Iohn Baptiſt* doth baptize our Lord.
Ieſus the Chriſt,
then from that bleſſed tyde,
Gathers (c) Diſciples by his bleſſed word.
Twelue of them, he
(d) *Apoſtles* nominates,
And (e) *Seauentie* moe,
his will abrode relates.

(a) See *Luke* 3. 23.

(b) *Iohn Baptiſt* (the ſon of *Zacharias* the Prieſt, *Luke* 1.) allyed by his Mothers ſide to bleſſed *Marie*,

(for though the other Tribes might not marry one with another, for avoyding confuſion of *Lotted* inheritance: yet might *Levi* (who had no ſuch inhetitance, and therefore not like poſſibilitie of confuſion) marrie with other Tribes. This *Iohn* begun to preach *The Baptiſme of Repentance for the remiſſion of Sinnes*, in the 15. yeare of *Tiberius*, *Romes Ceſar*, *Pontius Pilate* being then Govemour in *Iudea*: but afterwards beheaded by *Herod* for reproving his vnlawfull marriage. This *Iohn* (having the Spirit of *Elias*) prepared the People vnto Ieſus, by hewing ſquaring, and ſmothing their hearts, leſt otherwiſe

Ieſus

Ieſus ſhould haue ſmit the Earth with curſing.

Vnto this *Iohn* came Ieſus to be baptiſed. *Iohn* refuſing as being fitter to be baptiſed by Ieſus: our Saviour tels him it muſt be ſo, for fulfilling of righteouſnes. *Iohn* baptizeth him in Iordan (through which *Ieſus* or *Ioſhua* ſafely led Iſrael) at what time the holy Ghoſt manifeſted himſelfe vnder the bodilie ſhape of a *Doue*, lighting vpon Ieſus: together withall, a voice paſſed from Heaven: ſaying, *Thou art my beloued Sonne, in thee I am well pleaſed.* Here was the *Father*, the *Sonne*, and the *Holy Ghoſt*, concurring in this Baptiſmes ſolemnization. The *Sonne* preſents himſelfe for fulfilling Righteouſnes. The *Holy Ghoſt* ſheweth *Ieſus* to bee ſimple and innocent as a *Doue*: the *Father* proclaimes him, firſt his *Beloved Sonne*: Secondly, *In whome hee reſted well pleaſed.* Thus was the *Dore-ſacrament* of the newe Teſtament graced by ELOHIM, that *Three-one*.

Queſt. Why ſhould Ieſus be baptized with water, ſeeing he was ſinles, and that Sacramentall water teacheth the baptized, firſt that ſinne is put away by the blood of Ieſus: ſecondly, that the baptized is to die to ſinne, and to riſe vnto a newe life.

Anſw. Circumciſion ſignified the like, yet was he circumciſed, as he is here baptized. Yet I eaſilie graunt, nay, I do boldlie affirme, that hee was neither circumciſed nor baptized for the two former ends: and yet of abſolute neceſſitie, he was both to be circumciſed and baptized, & that for this cauſe: As Circumciſion and baptiſme were inioyned man becauſe of ſinne (ſeales of ſinnes forgiueneſſe by blood-ſhed, even by the blood of the Lambe ſlaine from the beginning of the world) ſo, howe ſhould them Sacraments of the Olde and Newe Teſtament haue bene holy and liuely to the receivers, if ſo the holy Lambe and Lord of life had not in our nature ſo ſanctified them? Hee for giving Life vnto both

both them, did therefore vndergoe both in his bodie. Thereby, Circumcision was made *Heauens-doore* vnto the old Church *Zion*; and thereby was Baptisme made *Heauens-entrye* vnto the Newe Church, *Ierusalem* from aboue. So the Sacrament was not onely given, to *Preach Life* to the first *Adam*: but also, *To be made Life* by the second *Adam*: even as was the whole Lawe, not only given to the olde Man, but also to bee performed without blot by the newe Man, from Heaven heavenly. Despisers and neglecters of this Seale, haue yet no assurance of life in Iesus. Let them marke that.

(c) He gathers no *Newe Communion*, before himselfe had vndergone the *New Communions Sacrament*: for Baptisme was the doore into the new Testaments Church.

(d) Having gathered Schollers (or Disciples) he calleth 12. of them *Apostles*, (or, *Speciall Seniones*) and alotteth them to preach before him, but not as yet to the Gentiles: The Names of the 12. were thus: *Simon Peter*, and *Andrewe* his brother: *James* and *Iohn*, who were *Zebedeus* Sonnes: then *Philip* and *Bartholmewe*: *Thomas* and *Mathewe* the Publicane: *Iames*, sonne of *Alpheus*, and *Lebbeus Thaddeus*: *Simon* the Cananite, and *Judas Iscariot*. These twelue Apostles, doe make answere to the twelue Patriarches of *Israel*.

(e) These 70. were sent forth with as large and like Commission as were the Apostles: Mark that. Secondly, these 70. answered to *Moses* seaventie, prophecying Auncients, *Nombers*, 11. 24. &c.

Here is Wisedome, but who marks it?

Staffe 7.

7. *Staffe.*

Great(*a*)wonders, he
did worke in every place:
But(*b*)*Dragon* ſtill
purſues him to the end.
He inſtitutes,
A (*c*)Supper full of(*d*)grace:
Which to his (*e*)Church,
for ay he did commend.
That done, he wends
to pray in(*f*)*Oliuet*
(*g*)*Iſcariot*
thither his foes did ſet.

(*a*) Hee conuerted water into Wine, and who but Ieſus can turne our bred and water of affliction into a continuall Feaſt? He gaue ſight to the borne blinde bodie: and who but he, can giue holy light to the borne blinde minde? He cured Leproſie, and many other corporeall diſeaſes, incurable by naturall meanes: and who but he can cure our ſouls maladies, whoſe cure conſiſteth onely in metaphyſicall (or ſupernaturall) meanes? To the dead and ſtinking dead, he gaue corporeall life: and who but he, can giue ſpirituall life to theſe that are dead, and ſtinking deade in their ſinnes? Hee caſt out devils poſſeſſing bodies: and who but Ieſus canne caſt out the Devils that poſſeſſe mens ſoules?

(*b*) ELOHIM, foretold *Adam* and *Heuah*, that there ſhould bee enmitie betwixt the Serpent and Womans promiſed ſeede: as this IESVS was the Head of that holy ſeede, ſo the Deuill ceaſeth not

to

to ſtirre vp his Serpentine ſeede, to purſue this bleſ-
ſed Seede vnto the death: but all in vaine, vntill the
time came, wherein he himſelfe was minded to lay
downe his bodie.

(c) The time of his oblation, being within one
day, he calleth the 12. togither, and ſitting downe
on a lowe bed, for ſo the Iewes did eat, having firſt
preached vnto them the neceſſity of his departure,
he firſt eateth with them the Paſchall Lamb: then
afterwards he inſtitutes the Newe Teſtaments ſup-
per, conſiſting in Sacramentall Breade and Wine:
having finiſhed the old Supper, he inſtitutes a new.

Quæſt. Was *Iudas Iſcariot* preſent in both theſe
Suppers?

Anſw. In the firſt hee was. Neither might any
ſoule-maime debar any Circumciſed from the old
Supper: nor yet any Soul-ſoare vnſeene in the bap-
tized, debarre from the newe Supper. Seene and
knowne pollutions in the bodies of the Circumci-
ſed, would debar them the holy Congregation and
Supper: ſo, only ſeene and knowne ſin vnrepented,
can debarre ſuch the newe Teſtaments Aſſemblie
and their holy Supper.

To the queſtion therefore I anſwer thus: Many
learned and worthie deep reverence, haue written,
that *Iudas* was preſent: but yet I ſee ſomthing that
keeps me from ſo thinking. But firſt let it be gran-
ted, that *Iudas* was there a Communicant, what
then? you wil (it may be) with others conclude, *Then
may wicked ones* be admitted to the Lords Supper;
I anſwer, it prooveth not, that *Knowne wicked* may
bee aduitted: for *Iudas* was not an open wicked
one, but a ſecret wicked one, and therefore vnder
God his Iudgment, that knowes the heart, and not
vnder mans cenſure, who knowes not the heart.

Obiect. The man Chriſt knewe him for a Trai-
tour, and yet would not debarre him.

Anſw.

First, the Man Christ knewe him not alreadie a Traytor, for as yet he had not betrayed Iesus: and Man must censure *Actions*, or things that bee *Patent*, not *Latent*.

Secondly, Christ as he was man knewe not that hee had such a trayterly thought in his heart, no more then as he was the sonne of man hee knewe the latter day: for every meane wit knoweth, that Thoughtes of men, and personall Future Actions, were communicated vnto his Man-hoode by the God-head, or his divine nature. If *Iudas* then had beene present, hee was to Man there, considered as man, an hypocrite or vnseene Traytor: and therefore nothing maketh, for admission of vnrepentant knowne wicked, to the Lords Table.

But as before I saide, I rather think he was not there, for this cause: Blessed *John* in his 13. Chap. 30. Verse, saith: *As soone as he* (namely, IVDAS) *had received the soppe, he went immediatly out.* Now, the *Soppe* was no part of this *Newe Supper*, but appertaining to the old Testaments Supper: if therefore *Iscariot* went out from them, *Immediatly* vpon the receipt of the *Soppe*, (and so saith *Iohn*) then went he out to go vnto the high Priests, before the Institution of the Newe Supper: and this let the godlie hearted consider.

(d) As the *Paschal Lambe*, preached vnto them their deliverance in and out of Ægypt, the Land of Boundage, whereof I spoke in his place: so this Bread and wine, sacramentallie preacheth our deliverance from the power of Sinne and Sathan, by the *Body broken*, and the *Blood shed* of IESVS vpon the Crosse. And as the Sacramentall Lambe was called by IESVS, the *Passe-over*, *Luke* 22.11. though it was but the Signe of the Angels passing-over *Israels* houses, so he calleth this Sacramentall Bread, and Wine his Body and bloode, though in deede

deede but a *Signe* of his body and blood; the memoriall of whose death, we therein are to celebrate vntill his last comming.

That Circumcision was called the Covenant, though but a signe of the Covenant: that the Paschal Lambe was called the Passe-over, though it was but a signe of the Passe over: that Baptisme is called our sanctification and cleansing, *Ephes* 5.26. though it be but a signe of our sanctification: that the Bread and wine in that Sacramentall Supper, are called the body and blood of *Jesus*, though they be but the Signes of his body and blood: it is, as to teach vs that they are signes, so that they are not naked or bare signes: but *Signes exhibitiue*, offering and giving to the faithfull Person, aswell the thing signified, as the outwarde signe and signifier. No marvell then, if they be Sacraments of Grace and divine favour.

(e) As al that entred the Church, entred by Baptisme: so all that once were within the Church, being able to discerne the Lords body were to be fed in this Supper: & that in remembrance that Christ Iesus dyed for them.

(f) Mount *Olivet*, had betweene it and *Jerusalem*, the Valley of *Iehosophat*. His ascending the Mount to pray, must teach vs to ascend in our spirits when wee praye: for Praier is a conversing with the God of Heaven, seated aboue all our Earthlie thoughtes.

(g) *Iscariot*, vpon the receipt of the *Soppe*, going forth, he went to the high Priestes for betraying of *Iesus*. They let him haue a band of armed men, who with Lanterne light, go to seeke the Lord of Light: the natural light an instrument of betraying the supernaturall light of the Church. The greatest men, not alwaies the wisest men: nor yet the multitude alwaies walking in the waies of life, as nowe here.

8. *Staffe.*

They come with (*a*) Clubs,
his word doth throw thé down.
Before (*b*) high Prieſts,
ſweet Ieſus he is brought:
Before (*c*) *Pilate*,
then chiefeſt in the Towne,
Where (*d*) raſcall rout,
His death and ending ſought:
In fine, he was
condemned to the (*e*) *Tree*,
Where twixt (*f*) two theeues,
he (*g*) died right patiently.

(*a*) They come to take him with Clubs & glaues, that neuer vſed to reſiſt with weapons. Thus nowe a daies they hale his members, as though they had to deale with ſwaſh-bucklers, when alas, they haue learned and taught not to ſmite with the ſword, leſt they ſhould in Iuſtice periſh with the ſword.

(*b*) Though there ſhould by the Law, haue bene onely *One High Prieſt* at one time, yet now ſo corrupt they were, as there were two high Prieſts: the one having purchaſed his rome by Simonie, *Symon Magus* his oyntment.

(*c*) This *Pilate*, as *Ioſephus Ben-Matthias* writeth, Lib. 2. *de Bello* Iv D. Cap. 8. was ſent from *Rome* to *Ieruſalem*, by *Tiberius Ceſar*: who on a night, getteth conuayd into *Ieruſalem*, *Ceſars* Images: by reaſon whereof, a great tumult within three daies, aroſe. For the Iewes held it vtterlie vnlawefull to place any ſuch Image in the Citie. To the Citizens

other

other people without repaire to the house *Cesarea*, where *Pilate* lodged. They request that the Images might be had away. Hee denieth. They continue vnmoueable 5. daies and so many nights. After, *Pilate* commaunding his Souldiers to prepare their swords for slaughtering them Iewes, the Iews willinglie hold downe their necks, as willing to lose life, ere they admitted them prophane Images. *Pilate* wondring thereat, without more adoe, packt the Images out of the Citie. *Flavius Iosephus*, remembers this, but will not once remember *Iesus* and his People. Hee writing against *Appion*, the Mock-Iewe, doth say, that for envy: others in their antiquities woulde not remember the Iewes, and their glorious Acts: so of him (I may say) that such a Mock-Christ, disdaineth to remember Iesus and his most woorthie Actes, though liuing within and after Iesus his time. Yet farefall, *Iosephus Ben-gorion*, for hee not onely remembreth IESVS for a *Man*: but afterwardes by *Correction* addeth: *If it be lawfull to call him a Man*: affirming withall, *That his People put that* IESVS *to death, not vnderstanding the Prophets*: as also, *That his Disciples greatly greewe and multiplied.*

Before this *Pilate* was Iesus brought; *Pilate* indeede (after examination) being much vnwilling to condemne IESVS: but loving the praise of men more than the praise that is of God, he finally condemned him.

(*d*) The rascall rout, coveting rather that *Barrabas* the Murderer should haue life: yea, they cryed out, *Let his bloode be vpon vs and our Children.* That his blood fell notablie vpon them, hath bene apparant notablie in this, *That the Lord hath made them slaues to all Nations, and their Name odious to every People.*

The

(e) The deth on the Crosse or Tree, was the most notable, infamous, and curſed maner of death was then. Neceſſary it was, that not onely he ſhould dy the death, but moſt ſhameſull death: that ſo death and ſhame might bee conſecrated to his ſuffering Members.

(f) Both theſe Theues blaſpheming Ieſus at firſt, *Mat.27.44.* ſoone after, one of them hath his heart and tongue converted, *Luke 23 40.* His vnfeigned repentance hee teſtified, firſt in reproving his fellowes continued blaſphemie: Secondly, in acknowledging God his hand iuſt againſt them both, becauſe of former ill: Thirdly, by defending the cauſe of Ieſus for *Innocent*: when neither his Mother, nor any of his Diſciples durſt ſpeake.

That his Repentance was liuely, and ſtrong of Faith, appeareth firſt, by his believing that *Ieſus* was the King of Heaven: Secondly, by the guiſt of holy praier, burſting then from his beleeving heart, in theſe words, *Lord remember me, when thou comeſt in thy Kingdome*: to whome Ieſus replied, *This daye ſhalt thou be with me in Paradiſe.* Mark that the ſecond *Adam* breakes open the doore into *Paradiſe*, from whence olde *Adam* cauſed vs to be barred.

Betwixt theſe two Theeues (the one a ſheep, the other a Goat, a figure of the latter Iudgment) Ieſus our brazen Serpent was lift vp. The murmuring *Iſraelites* being ſtinged in the Wildernes, there was (at the Lords commaund) a brazen Serpent ſet vp, on which, who ſo looked, they were cured. That figured our Ieſus, on whome, no perſon by the eye of faith can look, but loe, they are cured of Satan and ſinnes ſting: let the repentant Theefe witnes that who entred Paradiſe heavenly the ſixt day, as Olde *Adam* the ſame daye (and like ynough the ſame houre) was driven out of the Earthly.

In *Matthewe* 10. we are willed to be as *ſerpents*: that

that is, to bee like them in ſomething, not in every thing. Though we be wiſe as Serpents, yet let vs be without ſting, as was Ieſus and the Serpent his figure. Nay let vs labour to heal others that are ſtinged: and not ſting and bite others, leſt we be bitten and conſumed of others.

(g) After many mocks, revilings (the adverſaries giving him bitternes to drink) he gaue vp the ghoſt, ſaying: *It is finiſhed.* And here was the perimpliſhment of *Daniels* halfe week of yeares: for now the Vaile of the Temple rent in two, ſo that the common people might ſteppe out of the Temples *Court* into the *Holy-place*, and be their owne Prieſts, in offering vppe a rent heart: for nowe Ieſus (our high Prieſt) entred into the *Moſt holy* of the Heavens, there to make continuall interceſſion for vs.

At the renting of the Temples Vaile, the *Jewes* might haue learned, that then there was an end of *Levies* miniſterie, the Prieſt according to *Melchiſedeks* order, having made a newe and liuing way vnto the Father throgh the vaile of his fleſh: a way for every man, that commeth vnto the Father by him: for not in the Name (or power) of any other than Ieſus, is Salvation to bee accompliſhed: for through Ieſus (even as wee are members knit vnto him) we are made, not onely Kings over Satan, ſin, death; but alſo Prieſtes, for lifting vp pure handes, (without wrath and doubting) in all places whereſoever. Much of the Epiſtle vnto the *Hebrewes* is ſpent in perſwading this: neither yet knowe they Chriſt rightly, that knowe not this.

Staffe 9.

9. Staffe.

(a) *Ioseph* of *Aramathea*, having of *Pilate* obtained Iesus his body, and *Nicodemus* hauing brought one hundreth pound waight

He dead, (*a*) they seale,
the stone vpon his Tombe,
But (*b*) Third day, he
ariseth powerfullie.
Good (*c*) *Magdalen*,
early to graue doth come:
Anone, Iesus
speaks to her cheerefullie.
(*d*) Ten times he did
appeare in 40. daies,
Then calles the Twelue,
and thus to them he saies.

of Myrrhe and Aloes, they take the body, wrap it in lynnen with the odours, and burie him in a new Sepulcher within a Garden, neere to his suffering place. He so buried, the high Priests and Pharisies come to *Pilate*, who by common agreement appointed certaine Souldiers to watch the Tombe vntill the third day, lest his Disciples should steale him away, and so it should be bruted that *Iesus rose the Third day as he had promised*. Therewithall they sealed the Cover-stone, as *Darius* sealed *Daniel* in the Lyons denne.

(*b*) The third day (which was the first day of the weeke) he rose from the deade. The 6. day of the weeke (Heathen-like called *Fryday*) hee departed this mortal life, and so entred into *Paradise* aboue, forefigured by *Paradise* belowe: even as *Adam* on

the

the 6. day, through ſinne begunne this mortall life, and therewithall was expulſed the *Lowe Paradiſe*, the firſt figure of Heavens bliſſe. The 7. daye, (Pagan-wiſe caled *Satur-day*) the firſt *Adam* reſted out of *Paradiſe*, but our ſecond *Adam* reſted in *Paradiſe*: for as his ſpirit reſted in his Fathers handes, ſo his body in the Earth did feele no corruption. *Act.* 2. 31. This thwarts our diſputers about *Deſcenſion into Hell.*

Having ſo finiſhed *Moſes* week, Ieſus ariſeth on the next day after the 7. which day, as heretofore in ſome reſpect I called the 8. daye: ſo, in ſimple proprietie, it is the *Firſt day* of the week, prophanely called *Sun-day*. As our Lord roſe this daye, ſo (*Revel.* 1.) it is called therefore the *Lords day*. As Ieſus roſe from the power of death, *Moſes* his Law having done what it could, ſo (like a *Samſon* of *Samſons*) hee caries that Cities gates away on his ſhoulders, and vp he mounteth for our Iuſtification. No marvell then, if his *Riſing-day* be our *Reſt-day*, and that day we celebrate in meditating of our ſecond *Creation* and *Reſurrection*, even as the firſt Sabaoth was appointed to bee ſpent (had *Adam* ſtoode) in meditating the firſt *Creation*: and *Adam* falling, then appointed to further meditation: as firſt of *Creation*; ſecondly of the *Fall*; thirdly, of *Reſtauration* in the promiſed Seede.

Moſes from the beginning of *Creation*, to the end of *Deuteronomie*, and then from *Ioſhuah* to the end of the Old Teſtament, hee and all the Canonicall writers vſe to entitle the daies onely thus: the *Firſt*, *Second*, *Third*, *Fourth*, *Fift*, *Sixt*, *Seauenth Daye*. Throughout the Newe Teſtament, the daies haue no other names: but wee will not be ſo preciſe, as to ſpeak like *Moſes*, to ſpeak like Chriſt, to ſpeak as the wordes of God. Nay, if a man ſo tearme the daies, he ſhall be called *Puritane*, *Heretike*. Howe

wil

will our *Impunitanes* be pleased? if so we cal them, *Sun-day, Moone-day, &c.* Hearken to *Venerable Bede: His nomina a Planetis Gentilitas indidit, &c.* To these 7. daies, Gentilisme did attribute the Planets names, beleeving that they had their Spirit, of the *Sunne*: the body, of the *Moone*: the blood, of *Mars*: wit and tongue of *Mercury*: of *Ioue*, temperance: of *Venus*, lust: of *Saturne*, slownes.

Let men nowe, either tip their tongue with the holy Ghosts tearmes, or at least not bee offended with such, as disdaine to fashion themselues to the Gentiles.

(c) As *Marie* had much forgiven, so shee loved much. Her loue partly appeared, in this her earlie repaire to the Sepulcher. Before her comming, an Angel from Heaven had rowled the sealed stone aside, Iesus was risen, and the hyred watchmen were gone to the Rulers; who bribed the Soldiers, to the end they should say, that Iesus his Disciples had in the night stole away the body. Shee comming to the Sepulcher (as did *Salome* and another *Marie*) the Angel informes them of his Resurrection, commanding them to returne, and tell the same to *Peter* and the other disciples. They departed, Iesus first appeares to *Marie Magdalene*, (*Marke*. 16. 9. *Joh*. 20 14. &c.) with whome he familiarly talketh. A shame to men, that women should loue Iesus more earnestly.

Secondly, he appeared also to the other *Marie*, and to *Salome*, called also *Ioanna*, *Luke*, 10. as they were going to tel the disciples of the Angels words, *Mat*. 28. 9. 10.

Thirdly, hee appeared to *Peter* or *Cephas*, 1. *Cor*. 15. 5. That this must be on the same day, may appeare by the Angels command before. And that it is not like to fall out, betwixt the two next appearances, the length of time here, and the shortnes of time

time there, makes it moſt probable.

Fourthly, he appeared to *Cleopas*, and the other Diſciple, as they were going to *Emmaus*, 60. Furlongs from *Jeruſalem*, *Luke* 24. 13. &c.

Fiftly, hee appeared to the Eleven (the greater number bearing name of the whole) at night being aſſembled to holy exerciſe, *Luke* 24. who breathing on them, ſaid: *Receiue the holy Ghoſt: Whoſoeuers ſins ye remit, they are remitted vnto them: and whoſe ſins ſoeuer yee retaine, they are retained.* At this time, *Thomas Didymus* was wanting. No bleſſing got by abſence from holy Aſſemblie. Thus our Lord ſpent the whol day in *Apparition* and *Doctrine*. No maruell then, if the eleven gathered togither the eight day after, or next Lords day.

Sixtly, hee appeared the 8. day after, vnto the Eleuen. *Didimus* was then preſent, and therfore he ſchooleth him. And this was the ſecond time of his appearance vnto the Apoſtles convened.

Seventhly, he was ſeene of more than 500. brethren at once, 1. *Cor.* 15. 6.

Eightly, he was ſeene of *Iames* alone. 1. *Cor.* 15. 7.

Ninthly, hee was ſeene of divers his Apoſtles at the Sea of *Tyberias*, *John.* 21. 1. &c. and this appearance, *Verſe* 14. is called the third appearance: that is, the thirde time of his appearing to his Apoſtes convened. At this time IESVS vrged *Peter* vnto a three-folde Confeſſion, anſwering to his three-fold denjall.

Tenthly hee appeared vnto his Diſciples, what time he led them into *Bethania*: where hee finallie bleſſed them to the well executing their Commiſſion. Their Commiſſion was this. Seeing all power is given vnto me in Heaven and Earth, *Go therefore & teach al Nations, Baptizing them into the Name of the Father, and of the Sonne, and of the holy Ghoſt.* To whome God hath ſaide, *Go forth, teach, convert,*

gather people into One, To them neceſſarily he much more ſaith, *Baptize*: for *Paul* comparing *This* with the *Former*, he in that reſpect affirmeth, that he was not ſent to baptize; meaning that *Baptizing* was no charge in comparison of the former. Deeply ſimple are many in our daies, that make baptizing the greater.

10. *Staffe.*

Stay in (*a*) *Ieruſalem*, till from aboue
You be baptized with the holy ſpirite:
A (*b*) clowde then ſodainly did him remoue,
And vp convay him from their carnall ſight.
They ſtraight vnto *Salem* convaid them then,
Where they abode, with other faithfull men.

(*a*) As the Apoſtles wer appointed, to preach to, and baptize of al Nations, ſo it was abſolutely neceſſary that they ſhould

be furniſhed (as with other graces, ſo) with habilitie to ſpeak and vnderſtand the tongues of all Nations. For this cauſe they were to ſtay at *Ieruſalem*, til they had received power from aboue. Men may haue a generall calling to ſome work, and yet (by reaſon of particular indigencie or lack) be vnfit (for ſome time) to ſet vpon ſome part of that work. This notably overthwarteth raſh heades, who by vertue

of

of their generall calling, will at any time aggresse any particular.

(b) His 40. dayes being finished, every day, answering to a yeare of *Moses* in the Wildernes, hee was taken vp in a clowde to the highest Heavens: where hee sitteth at the right hand of Maiestie, till his father haue made all his Foes his foot-stoole.

So endeth the 4. Evangelists, Matthewe, Marke, Luke and Iohn.

Though *Matthewe* and *Iohn* were Apostles, yet are they also called Evangelists: because (aswell as the other two they penned the History of IESVS, which is not the whole Evangell, but as the *Head* and *Heart* of the Evangel. *Evangel* (a greek word, and in that Tongue, the holy Ghost penned the Newe Testament) it is in English, *Glad Tydings*. This *Glad Message of Salvation*, we cal also in English, *Gospel*, drawne from the *Saxons* worde, *Godspel*. Magitians haue their *Spel*, which on nights they set for preserving their moueables, (that may be called, *Devil-spel*) but this *Spel* of IESVS, is of such vertue, as it being truly apprehend by faith, it causeth moueables and vnmoueables, Heauen and Earth, yea, *All to be ours*. This falleth not out by wearing the written Gospell about the neck, as do Romish Idolatrers, but (as I haue said) by beleving it, and resting thereon, as on the Corner-stone of our spirituall building. If Magitians by their *Credulitie*, or light beliefe, haue Satan to worke with their spell, howe much more shall IEHOVAH work with a *Solide Substantiall Faith*?

Nowe followeth the Booke of the Apostles Actes.

11. *Staffe.*

In (*a*) *Iudas* roome,
they chooſed (*b*) *Matthias:*
And at the Feaſt
of Pentecoſt, againe
The Church in one
that time (*c*) collected was,
What time from heaven,
God did his ſpirit rayne
In (*d*) fiery tongues:
ſo that the 12. from thence,
In divers tongues
their mening might commẽce.

(*a*) *Iudas* having betraid his Maſter (as afore) he watched what would become of Ieſus. When he ſawe that Ieſus was condemned and muſt die, then the wretch vrking at his former fact, came and brought his 30. peeces of Silver to the Rulers, and having caſt it downe, hee went and hanged himſelfe. The circumſtances cauſe me to think, that when he ſolde his Maſter, hee hoped that Ieſus wold haue convaied himſelfe from them (as ſometimes hee did from the midſt of his Foes) and ſo by that meanes, he ſhould haue had the money, Ieſus no harme, and the Rulers haue bin mocked. Thus *Iudas* as a Iugler, plaied at *Faſt & Looſe*, till he had faſtned his Maſter to the Croſſe, and his owne neck to the Halter. That hee ſhould ſinne againſt

gainſt Chriſt of meere mallice, and ſo commit the grand ſinne againſt the holy Ghoſt, I ſee not.

(*b*) The Apoſtles ſetting foorth *Barſabas* and *Matthias* (two that had converſed with Chriſt from the time of *Johns* Baptiſme, vnto the Aſcention of Ieſus) they thus praied: *Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen, that hee may take the roome of this Miniſtration and Apoſtle-ſhip, from which* Iudas *hath gone aſtray, to go to his owne place.* Praier thus finiſhed, they giue forth Lottes, and the office-Lot fell on *Matthias*: he therefore from thence-forth was by common conſent counted with the Eleven Apoſtles.

Queſt. Is it at all handes vnlawfull nowe to vſe the Lotte?

Anſw. No: the Lot remaineth in holy vſe for auoiding contention, *Prou.* 18.18. As it was ordained to prevent and take away ſtrife: ſo, ſo long as Contention reſteth in the World, ſo long the Lot ſtandeth in vſe. Contention either ariſeth in Civill or Eccleſiaſticall cauſes. If Civill things cannot be agreed vpon otherwiſe, than the Lot (euen as an oath) is to put an end to that buſines. In an Eccleſiaſticall cauſe, the like occaſion calleth for the like vſe of ſacred Lot as here.

Obiect. The Lot heere was in ſteede of Ieſus his voice from heaven, becauſe man might not chooſe an Apoſtle: therefore, where man may make the choiſe, we are not to trouble God with the Lot.

Reply. I grant both Antecedent and conſequent. But there may be (and I haue ſeene) diuers perſons preſented by the Church to ſome office Eccleſiaſticall: all woorthie men, yet not all preſented neceſſarie then for office to that Church. Againe, two may be preſented fit men for Paſtors; a great part of the Church rather affects *This*, another greate

part, affects rather *That*, what in this case is fittest to be done? Some wil say, incline to the greater voice: but I answer (and experience hath found it) that is not safest: Secondly, I see no such warraut for that, as is nowe here for vsing sacred Lotte. The Lot being a divine ordinance, it hath a promise of good effect: namely, of continuing and begetting peace: for every man then must needs say, *The Lord hath thus disposed*. Prov. 16.33.

Prophaners of Lottes, finde a contrary effect: namely, a kindling of Contention and furie, nor before begunne. Let Dicers and such vaine people marke that.

(*c*) Awayting the extraordinarie comming of the holy Ghost.

(*d*) First, for preparing of reverence, a heavenlie winde filleth the whole house where they had convened: then come tongues of fire and sitteth vpon them, wherewithall they were al filled with the holy Ghost, speaking other languages, as the spirite ministred vtterance. Tongues are given, First, for the pulling downe of spirituall *Babel*: Secondly, for building vp the mysticall *Ierusalem*. Hee that occupieth his tongue in furthering the false Church, and hindering the True, had better haue no tongue in his heade: such a tongue is set on fire from Hell, not from Heaven.

Nowe were *Iewes* from all Cuntries come vnto *Ierusalem*, where *Melchi-sedeck* had Raigned. No doubt, they had kept a true accompt of *Gabriels* 70 sevens of yeares, and therefore at this time might the rather hearken what newes of *Messia* at *Zion*, from whence the *Lawe* was to goe. These *Iewes* strangers, hearing the Apostles speaking the tongs of such cuntries as where they had bene disperſed, some of them stood amazed thereat, others mocked.

12. *Staffe.*

In (*a*) *Salem* they
drew faithfull into (*a*) One:
(*b*) *Steuen* then was caught,
and ſtoned vnto death.
Young (*c*) *Saul* conver-
ted was to *Paul* anone:
Who thence inſpi-
red was with hóly (*d*) breath.
To (*e*) *Iaphets* People
he was deſtinate,
The God of *Shem*
his Goſpell to relate.

(*aa*) A true viſible and chriſtian Church was firſt planted in *Melchi-ſedeks Salem*, and from *Salem* and *Zion*, was the Law to goe forth vnto the Gentiles. *Salem*, is in Engliſh, *Peace*, *Hebr.* 7. 2. As the figure of the Newe Teſtaments Church was called *Peace*, ſo it was, becauſe all true peace is within the true viſible Church of Ieſus: *Peace dwelleth in her Pallaces.* Nether may contention be ſuffred within this *Church*: for *the Church of God hath no ſuch Cuſtome.* Neither may Confuſion ſtand in this Church; *For God is not of Confuſion, but of Peace.* Theſe ſpirituall ſtones are all firſt hewen and ſquared (whereof I ſpake in his figure) and ſo are to convene or gather into *One*. .

The viſible Church then I define to be, *A companie of People gathered out of the World*) or from amongſt worldlings) *by the Miniſterie of the word, vnto the obedience of Chriſt their Head.* They being

first one with worldlings, God stirreth vp Prophets (whereof in the next Staffe) who by the power of the worde, as by an hammer, breaketh their rude hearts (for any thing Man fore-knowes) wherevpon they willingly adde themselues to the Faithfull, gathering, as Eagles, togither for feeding on Iesus crucified. These so gathered, they are to do all their things in Loue, exhorting one another, ministring one to another things necessarie, no one eating the bread of Idlenes, but so labouring, as they may not onely sustaine themselues, but also be able to minister vnto others.

Looke how the Spirit excelleth the Letter, look howe Christ his Scepter, excelleth *Iudahs* Scepter: Look how farre the *Thing figured* excelleth his *Figure*: looke howe more perfect the *Substance* is than the *Shadowe*; by so much doth the *Newe Testaments Church*, exceed that olde Church of *Zion*. This not obserued, it causeth such as haue not seene a true established Church to confound the *Faces*, *Beauue*, *Persons*, *Order*, of them two: as though Christ wer not more excellent than *Moses* in these things. *Moses* is a covering to such.

(*b*) *Steuen*, (a glorious Deacon of *Ierusalems* Church) being taken of the Aduersaries, he was by the frantick Bedlems stoned to death. Herevpon, the poor Church was scattered, the disciples flying here and there. Some of the Bretheren (amongst whome was *Philip*, called before to be a Deacon) do come vnto *Samaria*, and there convert & baptise many. The Apostles, who yet were at *Ierusalem*) heating that *Samaria* had received the gospel, they send vnto them *Peter* and *Iohn*.

(*c*) The yonker *Saul*, consented to the death of *Steuen*, and much blood abrode he shed. But going downe vnto *Damascus*, there to torment the Christians, IESVS from Heaven cryed, *Saul, Saul, why doest*

doeſt thou perſecute me? Therewithall Sir Purſevant, and the grand Commiſſioner was ſmitten downe blind. The Lord enformes of his will. To *Damaſcus* he was led: vnto whome, *Ananias* by Gods Commandement came, gaue him his ſight, and ſo was *Paul* baptized a newe man.

(d) Before he breathed out threatnings againſt the Church, nowe hee breathed ſweet promiſes in the Church. Before he was a zealous *Phariſe*, but now a zealous *Chriſtian*.

Queſt. What was a Phariſie?

Anſw. The Phariſie was a paſſing preciſe Iew, of what Tribe ſoever. The Saxons interpret Phariſie, *Sundorhalgan*, that is, *One that ſevers himſelfe for Holineſſe*, and indeede ſuch they were.

Beſides this ſtrict Moſaicall ſect, the Scriptures remember another ſect called *Saduces*. Theſe held there was no Angell, Spirit, Reſurrection.

A third ſect, the Iewiſh writers remember, called *Eſſeni*, whereof were two ſortes. The one ſort, never married: the ſecond ſort did, but by their ſparing fellowſhip carnall, they teſtified thereby, that they married onely for preſerving of chaſt mindes. Both theſe ſortes of *Eſſeni*, notwithſtanding loved each other, whereſoever they were ſcattered in Townes and Citties, they ever prepared to entertaine to harbour any of their ſect. Had the one neuer ſeen the other, yet the ſtrange brother was nothing leſſe bolde to enter the houſe. Reioycinglie they would ſuffer any death at the handes of the *Romanes*, as it were therein triumphing over the Vncircumciſed. In a worde, of all the *Iewes* then, theſe were moſt honeſt, ſober, religious, charitable.

(e) *Noah* plainly prophecied, that *Japhet* (that is, the Gentiles come of *Iaphet*) ſhould at laſt dwel in *Shems* Tent, that is, become Inhabitants of *Salem from aboue*, (that is, of the Newe Teſtaments Church)

Church) and so it fell out: yea, what time the *Prodigall* young son came into the holy Tent, the elder brother (namely, the *Jewe* generallie) disdained to come in: as neither willing to come in himselfe, nor yet contented that his long wandring brother should feede on *Iesus*. To these Gentiles was *Paul* chieflie appointed *Apostle*. If *Rome* wold haue a Vicar for Christ, me thinks they do wrong (they being of the Gentiles) to giue the Vicarship from *Paul* to *Peter*.

13. *Staffe.*

(*aa*) *Paul* (after his generall alotment to the Apostleship) staied in *Antiochia*, (*Act.* 13) where the Disciples first were entitled *Christians* or *Annointed Ones*.

With *Paul*, was jóyned (*a*) *Barnabas* by (*a*) *Voice*,
(As former twelue,
so) They do Churches plant.
Elders and Deacons (after Churches (*c*) *Choise*)
They do (*c*) *Ordaine*,
as every one will graunt,
Each keeps his roome,
and (*d*) watches in his place:
The Apostles so
commend them to Gods grace

In that Church (amongst other Prophets) was *Barnabas*. The holy Spirite bid the Church set him and *Paul* apart for the worke. After Fasting and Prayer they did so.

(*b*) In planting of Churches, they had specially regard

regard to the eſtabliſhing Miniſters in and to every Church, for the government and ſervice of the ſame. The Church-officers were of two ſorts: Firſt, *Elders* or *Governours*; the ſecond, *Deacons* or *Seruitours*. To this all accord.

But the Queſtion nowe is: Were there more ſortes of Elders than one? moe ſortes of Deacons than one? Secondly, wherein were theſe Elders, and theſe Deacons exerciſed.

For the Deacons, all almoſt eaſilie graunt, that there were two ſorts of *Deacons*, or *Church-Seruitours*: the firſt of men, *Acts.6.3.&c.* 1 *Timoth.3,8.* the ſecond of women, 1 *Timoth.5.9.&c. Rom.16.1.* That the firſt had the charge of gathering the benevolence of the Saintes (ſpecially every firſt day of the weeke, 1 *Cor.16.1*) as alſo, that they eſpecially had the looking to the *Loue-Feaſts*, *Act.6. Jude.12.* almoſt all haue graunted. That the ſecond attended the ſicke and impotent, who can denie? Corrupt ages and Antiquities could not wipe that out of mens writings.

For the Elders, there is all the queſtion. The Lord-Biſhops partie, chieflie pleadeth for Elders onely exerciſed in *Doctrine* and *Exhortation*, (then they forget the dumbe Miniſterie) and yet, (which ſufficeth for my Argument) the moſt of that ſide, who haue bene learned, haue eaſily graunted, that in the Primitiue or Apoſtolike Churches, there were, Firſt, *Teaching Elders*: Secondly, *Elders aſſiſting* the former in *Government*: but now (ſay they) ſuch governing Elders are not neceſſary, conſidering we haue in their roomes, *Civill Magiſtrates*.

Hereabouts, many haue written great Volums, and multitudes knowe, that I haue written not a litle, let it then here ſuffice, that the *Patterne Churches* had *Jn* them and *To* them, two ſortes of Elders or Over-ſeers: the former ſort was ſpeciallie (though

(though not only) exerciſed in *Doctrine* and *Exhortation*, Rom 7.8. called *Paſtors* and *Doctors*, Epheſ. 4 11. The ſecond ſort, ſpeciallie (though not onely) exerciſed in Goverment, *Rom.* 12.8. 1. *Timoth.* 5.17. Both theſe ſortes *Paul* ſpeaketh to. *Act.* 20. except one will thinke that *Epheſus* Church had many Paſtors in it. Our Saviour his letters to *Aſia Minor* Churches (*Revel.* 2. and 3.) ſaying ever to the *Angel of the Church*, and never to the *Angels*, ſeemeth to cut that off: but ſpeciallie, a particular Church being called a *Flock*, it properly cannot admit moe than *One Shepherd*, and ſo in Engliſh is *Paſtor*. This ſecond ſort of Elders, is (togither with the firſt ſort) neceſſarilie vnderſtoode vnder the tearme *Biſhop*. 1. *Tim.* 3.1. &c. the Greeke word in plaine Engliſh, (as no Scholler can denie) being *Overſeer*, for both the one and the other *Overſee*, Heb. 13. 17.

Obiect. But every ſuch *Biſhop* or *Overſeer*, hath required in him that he be *Apt to Teach*.

Anſw. I haue pondered what every ſide hath writ, (ſpecially, I laide every ſuch thing before my heart, during my laſt impriſonment, when I ſtil looked but for haſtie death, and I then reſolved to dye in that which is my preſent reſolution. I dare not ſay, that theſe *Governing Elders* the Apoſtles planted, were vnapt to teach. *Jeremiah* (31.) and *Heb.* 8 11. doeth ſo plainly teach, that *Great and litle in the Newe Teſtaments Church, ſhall ſo abound with knowledge*, as I dare not ſay, that the *Governing Elders ſhould be vnapt to teach*, conſidering, they are *Heads* in the Church, and muſt be able to iudg betwixt Plea and plea, cauſe and cauſe: which neither they can do, except they be able to teach the truth in ſuch caſes. That they ought to bee apt to teach, I beleue: but that there is (of abſolute neceſſity) required in them ſo large guifts for knowledge and vtterance, as in the *Paſtor*, I dare not ſay.

The

(cc) The Election belongeth to the Church, or assemblie of Faithfull gathered into one: This *Election*, the great Apostles of Iesus, durst not assume to themselues, so much as for the smaller Office, *Act.6.3 5.* The Ordination (by imposition of hands sacramentall) the Church left vnto the Apostles then present, to whome for that succeedeth Elders, or the chiefe of the Church.

(d) This watching is not only the dutie of such, as are called to speciall place of *Over sight*, but also, a dutie committed to every member, of that mysticall bodie, *Heb.3 12.13.* This watching is, in casting (not a curious eye, but) an eye of loue, (as first to our owne waies, so after) to the footesteps of our fellowe members: that if there be any slip or halting, wee may help that member, in making more right steps. And this is done, by brotherly proceeding, according to our Housholders Rule. *Matth.18 15. 16. 17.*

The Rule is this, If the fact be private, admonish that fellow member privatlie as thou maist winne him, not loose him: If he heare thee, that is, *If hee repent*, Luke 17.3. there is an end. If he repent not, thou art to take *One* or *Two* with thee (no delight should be in publishing a brothers sinne, no, not within the Church) these are to witnesse thy maner of dealing with him, as also his carriage towardes thee. If hee nowe repent, an end: if not, thou must bring it before the Church, not publish it in *Gath*, or amongst the Vncircumcised, I meane, to these that are not of the Church, for that is not only the way to destroy the credite of a brother, but also to make vile the holy profession: If hee heare not the Church, or mysticall body, whereof hee is a member, and whereof Christ is Heade, accompt him as an Heathen: that is, barre him the spirituall Temple, and accompt of him, as of a Publicane, that is,

do

do not eate or drink with him, as the Iewes would not with Publicanes.

This course of proceeding (even to the very casting out) is onely to this end, to winne the straying member, and to bring home the wandring sheep.

Quest. If the Sinner denye the private sinne to mee, or if not to mee dealing alone; yet hee doeth before my witnesses deny his sinne, what am I now to do? must I there stay, lest I trouble the Church with that wherof I haue no witnes, or must I go on.

Answ. If the sinne be pregnant and plaine, (as Theft, Adultery, Murther, &c.) whereof he cannot possiblie be forgetful, nor thou mistaken, thou must go on by the rule without stop, till he stop his sinne. The denyall of the sinne, maketh the man so much more monstrous, and vnto thee he should remaine deepe poysoning Leaven: to others, an Hypocrite, but to thee an open wicked one.

Obiect. But if (I proceeding) he shou'd likewise confidently deny the sinne before the Church, and the sinne should rest vnconvicted, then I should be censured for a slaunderer.

Answ. If the danger of such issue, should hinder thee from proceeding, then likewise the feare of such issue, should ever keepe thee from admonishing any *One*, so much as in priuate: for thou admonishing privatlie, he might likewise impudently deny it: or hee might reply thus, *Though I haue done this sinne, yet I will deny it to all men: and except thou wilt ask me forgiuenes for thus reprooving me, I will publish abrode that thou hast falsly accused me of Sinne: then thou (vnable to proue it by witnes) shalt be forced either to lye, saying: I neuer reproued him of such Sinne: or else thou shalt be censured for a slanderer.* Because therefore such issue may fall out at first, aswell as by proceeding, it therfore is apparant, that there is no stoppage with the vnrepentant. Secondly,

eondly, it cannot fall out, that ſuch Sin ſhall not be diſcovered (walking by Rule) in the middeſt of the Congregation, *Prov.* 26.26. when a caſe (vnder the Lawe) could not through witnes-want be found out in the gates of the Citie, then were they to come before the Lord and the Prieſt, and there in the Temple it ſhould be diſcovered, *Deut.* 17.8.9. Now that Temple was a figure not onely of the whole Catholike, but alſo of every particular Church: the Prieſt a figure of Ieſus annoynted, to whome the Father communicates al knowledge, & by whome we receiue the knowledge of all neceſſaries: but in ſuch a plunge, the knowledge of the wicked is neceſſary: therefore by Chriſt, wee are to exſpect the Revelation thereof. That Chriſt wil not be inferior to *Moſes* his Prieſthood for *Urim* and *Thummim*, is evident ynough, if but onely in this promiſe: *Where two or three are gathered togither in my Name, there am I in the midſt of them*, Mat. 18. 20. I therefore conclude, that Chriſt the heade, will not haue his owne holy body ſo mocked, nor the Hider of his ſinne ſo to proſper, (*Prov.* 28.) and that becauſe of the honour of his own name. If *Faith* in Gods promiſe, *Care* of his glory, *Loue* of keeping the Church pure, do lead vs in this action, the Lord neither can nor will faile in diſcloſing the *Guiltie*.

Obiect. But ſome Sin is in it owne nature publike, as Inceſt, Adulterie, Murder, &c. and therefore not to be ſatisfied for by private Repentance.

Anſ. If a woman within the Church bring forth a Child beſides the order of continencie, her ſin is indeed publik, and therfore the vncleane man and woman both (if both be within the Church) muſt ſatisfie by publick Repentance.

Obiect. In *Deuteronomie* 13.6. &c. If the ſecret friend, ſhould ſecretly entice vnto Idolatrie, that friende (notwithſtanding the ſinne was ſecreet) was

was not to bee concealed: therefore some secreet sinnes are not at all to be concealed.

Answ. You might rather conclude, *Therefore some secret sinne was once not to be concealed.* *Moses* must end where Christ begins. *Moses* enioyned *That* then: Christ enioyneth *This* nowe.

Obiect. Such grosse sinnes cannot bee satisfied for by publike Repentance, for the death of their bodies is due.

Answ. Thogh the body deserue death, yet publike Repentance satisfieth the Church. The Incestuous person being humbled in his flesh, that is, in the vnregenerate part: the Church of *Corinth*, was by *Pauls* Commandement, inioyned, first, to forgiue him: Secondly, to comfort him: Thirdly, to confirme their loue towards him. Consider herewithall the Apostles wordes. *Galat* 6.1. *Brethren if a man be fallen by occasion into any fault, yee which are spirituall*, hee speaks not to carnall men, *restore such one with the spirit of meeknes, considering thy selfe, lest thou also be tempted.*

Obiect. These Apostolicall Churches had no Magistrates that bare the corporeal sword: but we haue Kings in our Churches: therefore the former is no president for vs.

Answ. The former is a president, where the corporeall sword is not drawne out That I haue alreadie saide, is therefore sufficient for my present Argument, who delivers but the *Rule*, whereby the Apostolicall Churches watched one over another. The *Constitution* being changed, and the *Case* altered, moe heaps of Obiections do arise, than is meet for lesse than a great volume. For many people, I knowe no readier way for them to come out of the *Labirinth* or *Maze*, wherein they haue winded themselues, than by returning backe step by step, till they come to the doore againe.

14. *Staffe.*

For Ieſus ſake,
(a) great toyl *Paul* vnderwent,
For p'anting faith,
where he ſoever ſtaid.
At laſt to (b) *ſeauen*
Hild Rome good *Paul* was ſent
There for (c) two yeares,
an harveſt good he made,
Within (d) fift yeare
as humaine writings ſay,
The Lyon, *Ne-*
ro did the Apoſtle ſlay.

(a) His multitud of ſuffe-rings, ſee 2. *Cor.* 11. 23. &c.

(b) So the holy Ghoſt deſcribeth *Rome*, *Revel.* 17. 9. and ſo much their *Mantua* Prophet affirmeth of *Rome*, as alſo others their owne Hyſtoriographers. The names of the 7. Hils are thus tearmed, *Palatine*, *Capitoline*, *Aventine*, *Exquiline*, *Celius*, *Viminal*, *Quirinal*. To this Citie, after he had preached to and froe aboue 30. yeares, good *Paul* was ſent Priſoner: he having indeed appealed to *Ceſar*: and Cruell *Nero* then was *Ceſar* and Emperour.

(c) Comming to *Rome*, PAVL was ſuffered to dwell by himſelfe with a Souldier that kept him. Two full yeares he remained in an houſe, which for himſelfe he had hyred, receiving al that came vnto him, preaching the kingdome of God, & teaching thoſe things which concerne the Lord Ieſus Chriſt with all boldnes of ſpeach, and without let.

And here endeth the Booke of the Apoſtles Acts.

(d) He

(d) Hee is saide to die vnder *Nero*: That being the 36. yeare of *Pauls* Conversion; and thus it is reckoned.

IESVS died in the 19. of *Tiberias*.

Paul converted in the 20. yeare, *Tiberias* raigning 23. yeares. To him succeeded *Caligula*, who raigned 4. yeares. To *Caligula*, succeeded *Claudius*, (in whose second *James* was slaine by *Herod*, Acts. 12.) who raigned 14. yeare. To him succeeded *Nero*, in whose 14. it is said, *Paul* was beheaded, that being the 70. yeare from Iesus his Nativitie.

The Epistles that *Paul* writ vnto the Churches, are either such as he writ before his imprisonment at *Rome*, or after.

The Epistles he writ before, are: *The Epistle to the Romanes*, written from *Corinth*.

The two Epistles to the *Corinthes*, written from *Philippe*: as also, a third Epistle, (which indeed was the first) written to the *Corinths*, (1. *Cor.* 5. 9.) which we haue not.

The two Epistles to the *Thessalonians*, written from *Athens*.

The first Epistle to *Timothie* the Evangelist, written from *Laodicea*.

The Epistle to *Titus*, written from *Nicopolis*: part of which subscription is demed forged: and yet may well ynough be granted.

The Epistles he writ after hee became Prisoner at *Rome*, are these:

The Epistle
- To the *Galatians*.
- To the *Ephesians*.
- To the *Philippians*.
- To the *Colossians*.
- To *Philemon*.
- Second to *Timothie*, though a strange Title be given to *Timothie* in the subscription, and that of latter time. But if the Title of an

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Arch-biſhop, or *Chiefe Over-ſeer* be granted, conſidering he was an Evangeliſt, it maketh nothing for Romiſh Lord-Biſhops.

As all theſe Epiſtles tend to the advancing and confirmation of the chriſtian faith: ſo, for this time, I will propound ſome ſpeciall heades of Doctrine, wherein one Epiſtle is more copious than another, or at leaſt, firſt in order according to the vſuall places of the Epiſtles.

In the Epiſtle to the *Romanes*, I obſerue: Firſt, the Apoſtles concluding all (Iewe and Gentile) vnder ſinne, taking away all merit by workes: therewithall delineating or plainly picturing foorth the difference betwixt the *Carnall* and *Spirituall* perſon. Secondly, I obſerue his plaine proving of *Iſraels* generall calling and obedience to the Chriſtian Faith, what time the *Fulnes of the Gentiles be come in*. Hereof ſee, 1. part, at *Iudahs Ozias*. Thirdly, the doctrine of obedience to Princes and Magiſtrates, not ſo much for feare of the ſworde, as for conſcience ſake. Fourthly, I note the doctrine he delivers for ſupporting the weake brethren.

In the firſt Epiſtle to the *Corinths*, I obſerue ſpeciallie; Firſt, the *Methode* of truly preaching Chriſt. Secondly, the danger by having any communion with an open leavened, or vnrepentant brother: together with the carriage due towards ſuch. Thirdly, I note the power is given to the Saintes for iudging their owne cauſes civill. Fourthly, the Apoſtle putteth an end to queſtions touching ſingle life, touching ſuch married Couples, as whereof one was an vnbeleever; touching the dutie of ſuch as were called to the Chriſtian faith, in ſuch or ſuch Vocation. Fiftly, I note his doctrine concerning the vſe of meates ſacrificed firſt to Idoles. Sixtly, the true vſe of ſpirituall guiftes. Seaventhly, the abſolute neceſſitie of *Loue* (or *Charity*) in a Chriſtian. Eightly, the

deſcrip-

deſcription of the *Schoole of Prophecie*. Chap. 14.

Vnto this holy exerciſe of *Prophecie*, hee ſtirreth vp every particular man (for women *There* may not ſpeake) as to labour after every ſpirituall guift, ſo ſpecially after Prophecie. Every man that hath a publick profiting guift, in this exerciſe it is to bee vſed, but every thing in order.

The brother that is able onely, or ſpecially, to teach in a ſtrange tongue, hee in this holy Congregation is to ſpeak, providing that there be another to interpret his ſpeach to the Auditorie: This notablie overthwarteth ſuch as will not heare a brother Prophet, though he ſpeak no ſtrange language.

They that Prophecie, that is, which divide the word and applv it to the ſoule (*Verſe* 24. 25.) are at the moſt to be but three, (for one ſeaſon of Aſſemblie) every one orderly teaching after another: the Iudgement of whoſe doctrine and diſcreet Application, appertaineth in the firſt place to the other Prophets. The principall of this holy Schoole, I beleeue to be the *Doctor*, even as is the *Paſtor* over other peculiar exerciſes.

Fiue peculiar *Graces* or *Guifts* are in this School, to be vſed for ædification. 1. The guift of a Pſalme. 2. of Doctrine. 3. of Tongues. 4. of Revelation. 5. of Interpretation. All (ſaving that of Revelation) is granted generally: yet ſimply neither can all Revelation be debarred: for at ſometime may bee revealed (and that vnto the meaneſt member) that the whole Congregation hath in former time beene carried away into ſome error. If any one ſuch thing (or any ſpeciall point not revealed to the former ſpeaking Prophet) be vnto another revealed (*Verſ.* 30.) he is orderly to be heard.

But becauſe that of a *Pſalme* is eaſilie graunted of all, I would gladly demand, *What is it for a man there to haue a Pſalme?* Heere a number lay their hand

hand on their mouth, or elſe they fooliſhlie anſwer, *It is the ſinging of ſome Pſalme in the Bible*: or elſe, *It is to pen a Pſalme, and afterwards to ſing it*. Alas, alas, not neither the one nor the other. The Apoſtle commendeth to the Church *Spirituall guifts, peculiar guifts of the Spirit of Jeſus*, not fearing in the firſt place to prefix the guift of a Pſalme, as no common guift, but at leaſt as vneaſie to be attained as that *Of Doctrine, of Tongues, Interpretation, &c.* Howſoever other Churches, yet *Corinth* (the Apoſtle teſtifieth) was deſtitute of no guift, Chap. 1. 7. No marvel then, if this guift be rather commended to vſe amongſt them. As onely to pen a Sermon, and then to reade it, cannot properly be called the *Guift of Preaching or Prophecying*: ſo neither can the ſinging of a penned Pſalme, be truly called, *The guift of a Pſalme*: I therefore conclude; even as *Doctrine* and *Exhortation*, is by the immediate inſtinct of the Spirite, ſo is this *Pſalme* vttered or ſoong.

Queſt. Who ever heard of any man, that could ſo ſing the praiſes of God and his wonderful works? that could deliver his holy meaning in *Number & Meaſure*.

Anſw. I praiſe God for it, I haue heard of the guiſt, and heard the brother that hath bene ſo exerciſed in the midſt of a Chriſtian Congregation. And leſt he ſhould ſing but ſomething he had cond by heart, the brethren thus tryed him. Firſt, after two brethren had taught from two ſeverall Scriptures, (onely fore-knowne to the ſpeakers themſelues) he was appointed to ground his *Pſalme*, vpon that doctrine they firſt had delivered. He did ſo preſently, enlarging the doctrine and vſe thereof: and that without vnſeemly pawſe. Secondly (which was the next time of Prophecie) he was placed in the face of the holy Aſſemblie, and vnto him was read a certaine Text (agreed vpon by the Church,

but

but at that instant) and therevpon, without more adoe, he vttered a *Psalme*. After that, he was again *Proued*, and so of the Brethren *Approued*. I my self was an eare and eye-witnes of all this. So much of the 8. Obseruation.

Nynthly, *Paul* confuteth the deniers of the bodies resurrection (as for the supporting of the weak, I obserued it to the *Romanes*) And lastly, hee commandeth laying aside somewhat for the helping of the poor, appointing thereto the Lords day, or first day of the weeke.

In his second to the *Corinths*, I mark specially, 1. His care of having the *Humbled* sinner comforted. 2. His care to haue one Church to contribute to anothers necessities. 3. His care of suppressing the insolent contemners of his letters & reprehensions.

In his Epistle to the *Galatians*, specially I note, 1. The curse of all false Doctrine and Gospels, alchogh published by an Angel from heaven. 2. That *Moses* yoke of bondage, is not to bee ioyned with *Iesus* his Gospell: the former longing to the sons of *Hagar* the bond-woman, for whipping them vnto Christ: the latter longing to the sons of *Sarah*, the Free-woman, whose Children are of a newe Citie, even of *Ierusalem* from aboue.

In his Epistle to the *Ephesians*, First, I beholde Election to be before (not only our byrth, but also before) the foundation of the World: and that Election to be in Christ Iesus onely: which Election before time, maketh it selfe knowne to vs in time, by the sanctification of the holy Spirit. 2. I cast mine eye to the immediate end of Christ his Ascension, which, as touching his Church, was this: vz. *To fill all things, by giuing gifts vnto men*: the end of them guifts being twofold: First, for converting People, and bringing them into holy constitution: Secondly, for edifying or building them more and more vp

in their newe-byrth, after they be once constituted in orderly communion. Vnto this two-fold end, he appointeth two sorts of Teachers: First, *Apostles, Euangelists, Prophets*, for the planting Churches: Secondly, *Pastors* and *Teachers* to the Churches once planted: whereof see more in the next Staffe but two following, in number the 17.

Thirdly, in this Epistle, I obserue his care of enforming Husbands and wiues, Parents & children, Masters and servants, in their mutuall duties.

In his Epistle to the *Philippians*, specially I pick out: First, that it is a matter of reioycement, that Christ bee preached, though some preach of envie, and with affections impure. 2. That Bandes or imprisonement maketh the Gospell more glorious. 3 That the imprisoned Saintes (specially Ministers of the word, & more speciallie *Kopiontes* they that haue traveled Churches planting, and delivering Canonicall ordinances, are to bee provided for of their Churches.

In his Epistle to the *Colossians*, (besides former mentioned doctrines) I note, that such *Religion* as is not in the writings of the Prophets and Apostles *Seene*, but rather forbidden in the new Testaments Canon, (as, worshipping of Angels, Touch not, tast not, handle not, &c.) is but a *Wil-worship*, carving onely a shew of wisdome, and herein my Brethren faile, that wold tie men to such Legal obseruances.

In his first to the *Thessalonians*, specially I take heede: First, to the *Thessalonians*, true hearing and receiving the Apostles wordes; who heard and received that word, not as the worde of men, but as the word of God. 2. That to mourne much for the Saintes departed, is Gentile-like. 3. That Iesus his comming to Iudgement, will be very sodaine, and therefore needfull, that the Saintes be watchfull.

In his second to the *Thessalonians*, onely I nowe obserue:

obſerue: That there was a general Apoſtacie from the Chriſtian faith, plainely foretolde. Which *Departure* ſhould fall out by reaſon *The Man of Sin*, the *Antikeimenos*, or *Layer of a contrary Foundation*, ſhould ariſe in the Church (through Churches not watching,) and ſo cauſe the Churches for to vndergo his *Spirituall Badge*. Which Beaſt (notwithſtanding) in time ſhould bee deſtroyed, by the bright powerfull appearance of the Goſpell: he in the meane time prevailing onely over ſuch, as had not receiued the loue of the truth, and therefore iuſtly giuen over to beleeue lies, that ſo they may be damned.

In his 1 Epiſtle to *Timothie*, I ſpecially take vp: Firſt, *Supplications, Prayers, Interceſſions, Thankeſgiuings* are to be made for all ſortes of People. Secondly, howe *Church-Overſeers*, and *Seruitours* are to be qualified. Thirdly, that the Church miniſters at home (that is, in their owne Aſſemblie) is to be prouided for. Hee that prouideth for his Oxe, and with-holdeth neceſſaries from him that watcheth over his ſoule, is no better than an Oxe, and vnworthie the Goſpell: yet Teachers muſt meaſure the weak, and looſe bodily right, if thereby they haue hope to winne vnto Chriſt. Fourthly, that one maner of Rebuke appertaineth not to all the Saintes: nor yet to receiue an Accuſation againſt an Elder ſo eaſilie, as againſt others.

In his 2. to *Timothie*, Firſt, an encouragement for *Timothie* againſt al adverſitie. 2. A plaine prognoſticating of our covetous fals Prophets, who ſell themſelues & their people to the devill for money.

In his Epiſtle to *Titus*, I only pick out the end of the Euangeliſt *Titus* his abode in the litle Iland *Creta*, viz. to plant Churches, and in every Church her Elders. In his Epiſtle to *Philemon*, the Apoſtle ſendeth *Oneſimus* back to his Maiſter *Philemon*, who before

before had run away from his Maſter, therewithall robbing *Philemon* of ſomewhat. The fellowe comming to *Paul* at *Rome* (by ſome ſecreet draught of the Spirit) *Paul* there begets him to the faith, & ſo returning him with this Epiſtle, he laboreth to qualifie good *Philemon*. *Thus endeth* Paul *his Epiſtles.*

Nowe followeth a litle to be ſpoken of the Epiſtles following.

The Epiſtles are theſe.
- The Author to the *Hebrewes.*
- *Iames* his Epiſtle.
- *Peter* his two Epiſtles.
- *John* his three Epiſtles.
- *Jude* his Epiſtle.

Who was the Holy Ghoſt his Pen-man of that to the *Hebrews*: the Spirit of God hath concealed, and therefore flat pride for any man to ſay, *It was* Pauls, *It was* Marks, *&c.* The chiefeſt point the holy Ghoſt there laboreth for, is: the removall of *Moſes*, whoſe *Letter* was vnto the *Hebrewes* as a *Vaile*, hindering them from ſeeing vnto the end of the things aboliſhed by Ieſus anoynted our *King*, *Prieſt* and *Prophet*. 2. He denounceth fearefull Iudgment againſt ſuch as fell from Chriſtian communion and fellowſhip. 3. Hee ſtirreth them vp to Hoſpitalitie, ſpecially for receiving of Strangers.

Iames his Epiſtle muſt needs be written before any of *Pauls*, conſideritg he died, *Acts* 12. Beſides my obſerues in the former Epiſtles, I note ſpeciallie in him: Firſt, that *Prayer* muſt bee offered vp without wavering. 2. That the *Word* muſt not onlv be heard, but alſo done. 3. That the Chriſtian Faith is not to be held in reſpect of Perſons; be they many, be they fewe; be they noble, be they ignoble; ſeeme they learned, ſeeme they vnlearned. 4. That a Perſon with gold-fingers is not therefore to be ſeated vpmoſt at our Table. 5. That *Faith*

without Workes, is but the Devils faith. 6. That Elders ar to visit the sick; and if the sick haue some sinne troubling their conscience, they are with loue to take notice thereof, and fervently therefore cal vpon God by Prayer, for that sins remission. These Elders must not want the spirite of Prayer. They must herein bee driven from reading on a booke. 7. That it is a most blessed work to convert a sinner.

In *Peters* first Epistle I note: First, that a Christian must beware he suffer as a Righteous, not as an vnrighteous doer. 2. That the Church Elders are to feede their flock without constraint, not carrying themselues like Lords over God his heritage.

In his second Epistle, specially I excerpe: First, that true Believers are made partakers of the *Nature divine*. 2. That open Atheists (mocking at the dissolution of all things by fire from Heaven) shall arise in the last dayes. 3. That *Pauls* Epistles contain some things hard to be vnderstood, which the vnlearned should pervert.

In *John* his first Epistle: First, that many *Antichristes* were gone out in his time. 2. That such as are once borne of God, no more doe sinne: that is, letteth not sinne *Rule* (howsoever *Dwell*) in their mortall members. 3. That the *One* God, is distinguished into the *Father*, the *Word*, and the *Holie Ghost*. 4. That there is a certaine sinne not to bee prayed for.

In his second Epistle: I note, that to him (that bringeth doctrine contrary to godlines) we are not to say so much as *God speed*, much lesse receiue him to house.

In his third Epistle: First, that it is worthy praise, to entertaine brethren, and assist them in their voyages. 2. That it is no newe thing to be cumbred with pratling busie bodies, who will neither further Christs worke themselues, nor willinglie suffer such as would.

In

In *Iude* his Epistle, over and besides I obserue: First, that the wicked are but as menstruous cloths in our Feastes of Loue. 2. Lastly, that the man *Iesus* our Saviour is God, and he onely able to keepe vs from falling away, as also to present vs faultlesse before the Father.

Nowe followeth a litle to be said of the Booke of Revelation.

Blessed *Iohn* (beloved of *Jesus*) being banished into the Ile *Patmos*, and that by all probabilitie by *Domitianus* (who succeeded *Nero*) There, on the Lords day, *John* was deeply ravished in the Spirite, during which time, blessed *Iesus* commendeth vnto him the state of his Church vntill the last. First, he enioyneth *Iohn* to write vnto the 7. *Churches* of *Asia the lesse*. Secondly, to set down in writing such visions and their adiuncts, as might continue for the Faithfuls vse for ever. And indeede, this Booke so picktureth out the *False Churches*, (whether Idolatrous Christian, or Mahumetane) as I cannot maruell, though Satan hath almost driven this Booke out of vse. The olde Church *Zion*, had her golden prophecies for future events: and this was left to the Newe Testaments Church, as a Loue-letter of *Iesus*, whereby she should discerne Times, Persons, Thinges. But marke this, that the *Ieue* is never brought in within this book, as an Adversary. Their number is sealed, *Cap.* 7. The same number of *Them* stands on Mount *Zion* with the Lamb, *Chap.* 14. And the *Gentiles* are glad to repaire vnto them for being healed, *Chap.* 21. and 22. This briefly for the present.'

That which nowe followeth, hath his grounde from the former *Canonicall* writings: All falling out within the compasse of time contained in the book of *Revelation* or *Apocalyps*: for the time of that Booke reacheth to the second comming of *Iesus*.

15. *Staffe.*

The Apoſtles haue
for help (*a*) *Evangeliſts:*
And ſo the Chur-
ches by them planted be,
Th'Apoſtles dead,
there riſeth (*b*) helliſh myſts,
Which with the *Light*,
at no hand could agree:
Sun darks, Starres fall, (hue,
The Moone doth change her
Heaven rolles away,
as *They* before did ſhewe.

(*a*) *Evangeliſts* in Engliſh is, *Publiſhers of glad Tydings.* In the large ſence any bringer of glad newes may be ſo called: but in this ſpeciall and peculiar ſenſe, theſe are properly *Evangeliſtes*, that wer called by the Apoſtles to aſſiſt them in the planting of Churches. Such were *Marke*, *Luke*, *Timothie*, *Titus*.

(*b*) Inventions of men, fetched out of their bottom leſſe brayne (firſt brocched into their brayne by Satan of the loweſt Hells) theſe aroſe in the Churches, and ſo darkned the *Sun* of *Righteouſnes*. Hereupon the Angels of the churches fel out of the heauenly places, who before were as Starres in Chriſt his right hand. The Churches who before tooke their word (which was their Lanterne & light) from the mouth of Ieſus, even as the Moone taketh her light from the Sunne, they quicklie changed their hue: whervpon the *Heauenly Face* of the Churches paſſed away, even as the materiall heavens at laſt ſhall

ſhall ſcrole like vaniſh. *Paul* charged his Churches to be watchfull of their waies: and bleſſed *Iohn* he ſpecially admoniſheth the Churches of *Aſia-Minor*. But al of them neglecting their ſpiritual watch, what are become of them? what is become of the golden Romane People? what is become of *Corinth*, of *Galatia*, *Philippi*, *Coloſſus*, *Theſſalonica*? what are become of *Iohns* 7. Churches? They vaniſhed like a ſcrowle, their viſibilitie or face vnable to bee founde.

The 7. Churches of *Aſia* (togither with their fellowes) had *Mahumet* quickly ſeated in their chair. The 7. Churches (*Rev.* 1.) were ſeven golden Candleſticks, and their Miniſters 7. Starres in *Jeſus* his right hand: if theſe be Apoſtate (as all knowe they be) what warrant had *Rome* never to fall awaye. Theſe 7. were in Chriſts right hand, and yet Apoſtate; ſuch a priviledged place (in ſo open ſpeach) *Rome* never had: or if ſhe had bene an 8. ſtarre in his hand, yet lo, the *Sun* loſt his Light; the *Sonne* hath turned his hand vpſide downe.

Paul writing vnto *Rome*, he ſaith, *To the Saintes at Rome*, not *To the Church of Rome*, to other people he ſaith, *To the Church, or Churches*, by which forme of ſpeach, it is to be thought, that there was not at the writing of that Epiſtle, any eſtabliſhed Church at *Rome*. *Obiect.* Hee ſaith, (*Chap. vlt.*) *Salute the Church in their houſe*, *Verſ.* 5. *Anſ.* By the Church (or Congregation faithfull) of that houſe, he cannot meane a Church eſtabliſhed, (for then all the reſidue of the Saints ſaluted, ſhuld ſeeme to be ſo many Churches as there were divers houſholds, or elſe that they ſtood apart from the Church) but thereby he muſt neceſſarily meane the Faithfull Aſſemblie of that houſe. Every *Eſtabliſhed Church*, is a companie of Faithfull convened: but every company of Faithfull congregated, is not an eſtabliſhed

Church. They two are not *Convertibles*. Neither is it any thing like, that there ſhould then in *Rome* be an eſtabliſhed Church. Firſt, conſidering that *Great Citie*, (*Revel.* 17. 18.) was heade for Idolatrie. Secondly, had bloody *Nero* King, called by *Paul*, the *Lyons mouth*, 2. *Tim.* 4. 17. therein (I doubt not) alluding to the Lyons Monarch of *Babel*, (*Dan.* 7. 4.) the mouth of the 4. mettelled Image, whereof elſewhere I haue ſpoken.

Howe hatd it was long after, for any to profeſſe Chriſt in Rome (much more to haue an eſtabliſhed Church) their owne Records declare. Nay, ſeeing *All* forſooke *Paul* what time he was firſt examined before the Emperour *Nero*: (2. *Timoth.* 4. 16.) I would demaund of ſuch, where was *Peter* then? did he then apoſtate from *Paul*, or was hee *Non-reſident*? Indeed the Romaniſts ſay, he was then gone into ſome other Cuntrie, notwithſtanding his Apoſtolicall *Sea* was at *Rome*. As ſuch an anſwer is but abſurde, ſo neither (if *Peter* had bene there, and had an eſtabliſhed Church) could it well be deemed, that both the common perſons of that Church, as alſo every their Miniſters ſhould forſake *Paul*. Beſides, *Peter* ſhould haue ſhewen himſelfe no true Paſtor by ſuch *Non-reſidencie*, as alſo haue beene guiltie of that Peoples fall. Howe trulie then they haue taught, that *Peter* firſt eſtabliſhed the Faith of Chriſt in *Rome*, as alſo ſhould for 25. yeares be *Romes Biſhop*: let the wiſe hearted coniecture by the former Circumſtances. Much more let them conſider, what feeble footing they haue for *Standing alwaies in viſible obedience to the true Faith.*

16. Staffe.

16. *Staffe.*

(a)First order gone,
and *Dores* not being kept,
By (b) Baptisme,
heapes of prophane do rush.
With them at length,
a (c) Ministry in crept,
That with the *Horne*,
Gods ordinance did push.
So *Anti-christ*
is stept vp to the *Throne*,
Who by his (d)Lawes
would governe every one.

(a) The churches by little and little growing secure and idle in their spirituall watch, they giue vp all their power vnto the Elders: the Elders afterwards they leaue all to the Pastor: The seuerall Church-pastors in one Cittie, they finally giue vp their keyes to some one, and hee was called *Metropolitane*: The Metropolitanes finally gaue vp their power to some one in a *Diocesse*, and he afterwards was called the *Diocesian Bishop*. The Diocesian Bishops, they afterwards surrender the keyes to some *One* in a Province: then was hee called the *Provinciall Bishop*. The Provinciall Bishop after that, betakes the keies to some one in a kingdome: and hee was called, *Primate*. The Primates of sundrie Kingdomes, do after appoint the Churches power to foure, which foure stoode for whole Christendome; and they were called *Patriarchs*, not vnlike the foure Angels, *Revel.* 7. 1.

The *Patriarchs* (to make vp the vpshot) they appoint *One* to be Christs Vicar over *All*: and *Him* they called a *Pope*. Thus the mystery of iniquitie wrought till it came to the height, and that by litle and litle: by litle and litle accordingly that *Body* shall come downe.

(b) The vtter laying wast of Christs Vine-yard, was the receiving tag and rag into the Lords *Temple*. The strict waies of Christianitie lost, then it became as plausible a *Religion* as grosse Idolatrie. All the Vncircumcised, high and lowe, rich and poore, come into the Temple. As the *Man of Sinne* was mounted vp into the highest place, so al his retinue come in to attend on their King *Abaddon*, as bad a one as could be. The Temples doore was open to all: I meane, *Baptisme* was free for all commers. The *Spring* and *Fountaine* that before was shut and sealed vp, (*Cant.* 4.12.) nowe it was broken vp, and every one filcheth away the water.

Obiect. Iudah in the Apostacie, and *Israel* in the time of Schisme and Apostacie did Circumcise.

Answ. They did that they had no warrant for. After *Abram* believed, then was Circumcision giuen to him and his Seed, or any stranger to whome he became a nurishing Father, not before. 2. The Apostle calles it, *The Seale of Righteousnes by faith.* When therefore they were fallen from the Faith of *Abraham*, they had nothing to doe to touch the Seal. Till they ioyned themselues to the true Faith, such *Circumcision* was but a meere blanke, as wax without a stamp.

Obiect. God hath promised to be the God of a Believers seede, vnto the thousand Generation, *Exodus* 20.6.

Answ. Adde that which followes: *Of them that loue me and keepe my Commaundements.* A Parents faith makes the Child capable of Baptisme, as the former

former of Circumcision: but if the Childe and his Children afterwards do Apostate from holy Faith, (instead *Of keeping the Commandements which his Parents or Fore-fathers kept*) then such are so farre from having God to be their mercifull Father, as hee is to them a Iealous Iudge, and to all that followes them in the steppes of vnrighteousnes. 2. If the Child should be baptized, who had some Auncestor a true Christian within a thousand Generations, then the Baptizers had neede of all his Peoples *Genealogies* from *Noah* or *Abraham*. 3. Such simple Obiectors must learne, that by such a conclusion, all the whole world should be baptized: for there is none in the world, that are not much within a thousand Generations of *Noah*.

(*c*) Howe the great horned ministery crept in, is said aboue at (*a*) Here onely wee are to remember, the slavish horned Ministerie, who are *Iack at Commandement* to the former. They be *Cardinals, Suffraganes, Deanes, Arch-deacons, Priors, Abbots, Officials, Doctors, Proctors, Parsons, Vicars, Chanons, Petty-Chanons, Quier-men, Exorcistes, Curats, Friers, Monkes*, and many more than I can account vnto thee. If thou wilt knowe this confused *Chaos*, thou must seeke to some Popish Catalogue: for I (in this my labour) haue onely the Bible before me.

(*d*) Hell being broken loose, and this ministery planted, in the next place Synode vpon Synode, convocation vpon convocation for establishing of such lawes, as who should resist, to them it should not be permitted to buy or sell in their Commonwealth: and who in these daies are able to warre with the Beast? He that with *Iohn* will not go forth in the spirit, and that into the Wildernes, shall not behold this Harlot, whose stinking skirts doe cover the faces of the worlds multitude: and so drunken they are with her *Cup* of *Customes, Literal preaching, Praying*,

Praying, &c. as a man had as good ſpeake to drunken *Nabal*, as to them. The Adders haue laide the one eare to the Earth, and haue ſtopped the other eare with their tayle; heare the holy Charmer they are not minded: nay, with their fingers in their eares they will runne vpon *Stephen*: Let vs therefore *Beware of Men.*

17. *Staffe.*

(a) The ſpirituall *Heauen* vaniſhed like as a ſcrowle: the *Myſtical iniquitie* hauing got the vpper-hand: the *burning Lampes* (*Revel.* 4)

But (*a*) *Prophets* God
he ſtirreth vp ſometime,
To call the People
from ſuch woorſhip fowle.
The Beaſt he char-
geth ſuch with deadly cryme,
And (*b*) killes the man,
that pulles away a ſoule.
Right much adoe
ſhall Perſons haue to liue,
To whome the Beaſt
doth not his (*c*) *Symbole* giue.

that ſtood before the *Throne* of GOD, being thus put out; and blacke Lampes (or falſe counterfait *Guiſes*) being ſoyſted in their roome, as fitteſt to ſtand before the *Black Throne* of the *Beaſt* mounted: It followeth, (except Chriſt will looſe all) that ſome be called and culled out of *Sodome* and *Egypt*, *ſpiritually ſo called*, Revel. 11. 8.

For

For the calling of the Lords Israel out of this spirituall Ægypt, from vnder the spirituall bondage of *Leviathan*; our good God stirreth vp *Prophets*: nay, Christ Iesus ascended the highest heavens, leading *captivitie Prisoner* with him, partly for this very end, vz. to send *Prophets* for gathering and planting Churches in these confused times, as did the Apostles and Evangelists of yore; which Prophets are neither *Apostles*, nor *Evangelists*, nor *Pastors* nor *Doctors* in their own proper and peculiar sense, but a Ministerie distinguished from them. *Ephesians* 4. 11.

That *Prophet* (distinguished there from the residue) I hold of absolute necessitie, to be meant properly of such as God stirreth vp (not to fore-tell of things, like *Agabus*, but) to gather People vnto the Faith, and to constitute Churches.

First, all the learned haue graunted, that God hath in these last times, stirred vppe divers to pull downe *Babel*, and to build againe the walles of *Ierusalem*. Such M. *Calvin* in some sence calleth *Apostles*, and M. *Beza* nombreth with *Evangelists*. The doctrine therefore standeth good by the *Consent* of learned, as also by *Experience* of the worke wrought.

Secondly, the title *Prophet* (seeing they are not properly Apostles, who had their Calling immediatly from Christ: nor Evangelists, who had their Calling immediatly from the Apostles: nor Pastors nor Doctors, who haue their *Nomination* and *Ordination* immediatly from a People already a true visible Church) seeing (I say) they are not properly such, but plainly distinguished from such (and other preaching ministeries besides these 5. there be not in the Newe Testament) it necessarilie therefore followeth, that such *Worke-men* are properly *Prophets*.

Thirdly,

Thirdly, the place of the Apostle, *Ephes.* 4. proueth all this plainly. *Christ* (saith the Apostle) *ascended*, To what end? *To fill all things*: How? *By giving guifts vnto men*: What guifts? the guifts fitting *Apostles, Evangelists, Prophets, Pastors, Doctors*. To what end gaue he such Ministers? for two ends: First, *For gathering together the Saints*: Secondly, *For the Ministeriall worke, even for the edification of Christs bodie* once gathered. Howe long hath he appointed Ministers, First, for *Gathering People into a body*: Secondly, for *Ministring vnto a Body so gathered*, or built vp. He hath given such *Ministerie*, *Till wee all meet together* (*in the vnitie of Faith and Knowledge of the Sonne of God*) *vnto a perfect man, &c.* But yet we are not all *Somet*: therefore still endureth the *Guift of Christ* for gathering the Saintes. Which guift (considering Apostles and Evangelists ceased) doth onely rest vpon the head of this Prophet. Let not the greatnes of any mans guiftes or fame, bring preiudice vnto this so open truth. Hee that holdeth not chieflie to this place (for vpholding the *Doctrine* against *Romanistes*) forsakes the surest string of his Bowe.

(*b*) Men fore-warned are half armed. Iesus his Loue-Letter foretold this, *Revel.* 11. 7. and 13. 7. *In Patience therefore let vs possesse our soules*

(*c*) See *Revel.* 13. 16. 17. But a fearefull plague must Gods Angell, or Prophet sent of God, denounce against such branded People. *Revel.* 14. 9. 10. 11. The fearefulnes of which torment might feare them from all obedience to the *Beast*: but if they will serue the Devill in his Rulers, the Devill that sets them on work, shal pay them their black wages.

18. Staffe.

18. *Staffe.*

The Gentiles once,
got to the height of ſinne,
And fulneſſe of
the (*a*) *Saued* come to Light,
The (*b*) *Elder Bro-*
ther (*Iewe*) ſhal ſtraight com in
And mourne for that
he had no ſooner ſight.
Their comming in,
ſhall be the Gentiles Light:
Nor till that time,
will Sun againe be bright.

a) When the Gentiles, as a woman big bellied, hath brought forth the *Fulneſſe* of her ſpirituall wombe, then ſhal all *Iſrael* be ſaved. *Rom.* 11. 25. 26. Hereof read in 1. part, at *Iudahs* king *Ozias*, there the 11.

(*b*) I allude vnto the Parable, *Luke*, 16. 11. &c. By the Elder ſonne, I vnderſtand the *Iewe*; by the yonger ſonne, the *Gentile*: the *Gentiles* ſprung ſpecially of *Iaphet*, the *Iews* of *Shem*, and both of them ſonnes to *Noah*: who as a Gyant refreſhed with wine, roſe from the wine: giving *Shem* the *Priviledge* in the firſt place, but plainly telling *Iaphet* that he ſhould in time obtaine *Shems* Priviledge.

When the Prodigal Gentile was received home to eat of the fat Bullock, and well liking Sacrifice *Jeſus*, the Iewe ſtubbornly ſtood without the ſpirituall Tent, refuſing to come in: ey, they haue refuſed hitherto to come in to the ſpirituall banquet, and to communicate with vs. But the *Fulneſſe* of the

the Gentiles once accomplished, then shall *Israel* be called to the Faith of Christ Iesus: who perceiuing that *Messiah* was slaine before by them, they shall wayle Familie by Familie, with a great Lamentation, *Zech.* 12. 10. 11. 12. 13. 14. Vpon which humiliation, a Fountaine shall bee opened to *Dauids* house, for sin and vncleannes. *Chap.* 13. 1. &c. Their Fall brought a blessing to the Gentiles, but their Rising shall bring much glory to such, as will walke in their light *Rom.* 11. 12. 15.

This their Rising, the Apostles were not ignorant of, who (the last time that ever they asked a question of Iesus) did demaunde, *If so hee would at that time Restore the Kingdome to Israel*, ACT. 1. I well knowe that some (otherwise godly and learned) haue blamed the Apostles there, for expecting a worldly Kingdome: but (*Tantorum pace*) I dare not thinke that the Apostles are blame-worthie: nay, I deeme them praise-worthie, who had so speciall care for their owne peoples good.

First, If they dreamed that *Israel* should haue restored to them a Kingdome not onely spirituall, such a dreame cannot be infringed: nay, reade the Prophets attentiuely, and they insinuate a Kingdome not onely spirituall.

Secondly, they saying, *Wilt thou at this time Restore the Kingdome to Israel*, what answer doth *Iesus* returne? doth he reproue them? No: what saith he? Thus he answers, *It is not for you to know the times or seasons, which the father hath put in his own power.* Hee is so farre from denying the Kingdome they dreamed of, as he doth plainly graunt it. He grants it by answering only to the *Tyme*, wherein they expected such *Restauration*: as though hee should say, *You are greedy of vnderstanding, WHEN the Kingdome shall be restored: the Time thereof is in the Fathers hand, neither is it necessarie for you to know:*

looke

Look you to your own present busines, &c. This I take to be open & plain ynough: specially, if we remember that in the next place before, *Hee had taught them the things that concerned his kingdome*, immediatly wherevpon, they demaunde onely the *Tyme* of *Israels Restauration*, and onely hee answereth to the *Tyme*, as graunting their meaning of the Kingdome. If they had now erred in Iudgement, I cannot think, but hee would not haue ascended before he had reformed it: considering the holy Ghost afterwardes was not sent downe, so much to teache them any *Newe thing*, as to bring vnto their remembrance *The things he had before taught.*

First, God dwelled in *Shems* Tent, even in the middest of *Israels* People, and such Gentiles were blessed, as had recourse vnto them.

Secondly, God hath inhabited amidst the Gentiles, and such Iewes haue bene happy as haue had recourse to them.

Thirdly, God will againe dwel amidst the Iews; and blessed shall such Gentiles be, as gather themselues vnto them. Thus the Lord concludeth both vnder Sinne, that on both hee may haue mercy: and that neither may swell in any thing of their owne; he hath shut vp all in vnbeliefe, that so hee may haue mercie vpon all: The first shall be last, and the last shall bee first. Oh the deepnes of the riches, both of the wisdome and knowledge of God! howe vnsearchable are his Iudgments, and his waies past finding out.

19. Staffe.

19. *Staffe.*

(a) After the *Mysticall Body* of *Jesus*, (consisting of *Iewe* and *Gentile*) shall be accomplished, downe shal fyre fal on the World.

Iewes called once,
and all the nomber ron,
Rushing from Heaven,
shall (a) fire on the world.
The (b) Good (living)
in Clowds shall meet the Son:
But wicked rowt,
shall in the fire be whorld.
Then (c) Iudgment comes,
and there an end of all.
To God for grace,
it resteth that we (d) call.

Prophane *Prophets* tell of *Atlas*, his sustaining the Earth on his shoulders: but sure I am, that the *Elected Iewe*, and *Elected Gentile*, are the Pillers of the whole world. So soone as these Elected are removed, so soone the world falleth and perisheth.

(b) The *Faithfull* that then shall be living, (1. *Thess.* 4. 17.) shall in a moment be changed, (1. *Cor.* 15. 51. 52.) and togither with the Faithfull before deceased, shall bee lifted vp on high to meet *Iesus* in the Clowdes. Thus the Faithfull shall bee free from the power of that devouring fire, what time the Infidels and false counterfait Christians, shall frye in the flame: that fire being the gate vnto the ever-burning fire of Hell.

(c) IESVS (the *Judge*) mounting his pure white Throne, encompassed with Thousands of glorious Angels,

Angels, before him ſhall come all the Kindreds of the Earth, and every *Soule* ioyned vnto his *Bodie*, muſt abide by his Iudgment. Firſt, he will ſeparate his *Sheepe* from ſtinking *Goates*, (the cloake of Hypocriſie nowe comes off) and having culled his *Elect* from the Reprobate, he ſhall bid the *Choſen* of his Father, *Enter into the kingdom prepared for them* wherevpon, they ſhall mount vppon his glorious *Throne*, and ſit downe with IESVS their Heade. *Revel.* 3 21.

Chriſt having ſeated in vnſpeakable glory his *Myſticall Body*, hee then turneth to the Goates on his left hand, bidding them, *Depart accurſed into everlaſting fyre, prepared for the Devill and his Angels. Matth.* 25.41. This voice as it paſſeth from Chriſt the *Head*, ſo ſhall it be ſubſcribed vnto, by the voice of his Myſticall members: and therfore *Paul* plainly affirmeth, that *The Saintes ſhall Iudge the World and the Angels*, 1. *Cor.* 6. 2.3. Let the Devill and his Angels, ey, all his Copartners prannce it heere while they may: let them here abuſe the *Faithfull*, (Saintes by calling) by robbing them, ſmiting them, murdering them, yet withall let them knowe, that after they haue had *Their Day*, IESVS & his members ſhal haue *Their Day*, what time the *Devill* and his Goatiſh Corporation ſhall from their mouthes receiue Iudgment, irrevocable Iudgment, by being adiudged to Hell-fyre for ever.

All this conſidered, howe had wee neede to be ſober and watchfull in Prayer; that ſo, when others ſhall crye like fooles, *Cover vs oh Hilles and Mountaines*, we may then boldly lift vp our heades in the Teſtimonie of a good Conſcience, knowing that, that day ſhall be the day of our Redemption, the day of our full deliverance from all evill.

After this glorious day, all Creatures (vnder degree of reaſon, *Rom.* 8.21.22.) do after a ſort grone, becauſe

becauſe then they ſhall bee freed from their preſent corruption, which ſeazed vpon them through our ſinne. How much more ſhould we groane and hunger after this *Great day of the Lord*, what time all teares ſhall be wiped from our eyes: Nay, if we haue the firſt fruites of the Spirite (*Rom.*8.23.) wee will and do ſigh after this *Day*.

Oh my God, thou knowes (even *Thou knowes*) that my Soule leapeth for Ioy at the recordating that *Day*. Oh ſweete Ieſus, thou knowes that I am in ſome comfortable meaſure (ſweet Lord, increaſe that meſure) willing, yea, deſirous to be conformed and made like vnto thee by ſufferings, and that becauſe of the glory laide vp for thy members, which in that day ſhall be revealed. Oh ſweet *Comforter*, thou *Holy Spirite*, *Spirit of Illumination and Sanctification*, thou teſtifies vnto my *Spirite* (*Rom.*8.16) that in Chriſt Ieſus, and by vertue of his once ſufficient ſuffering, I am reconciled vnto the Father: and thou ſweete *Spirit* opens my mouth with boldnes to *Call*, yea, cry vpon God as vpon a merciſull Father, (*Gala.*4.6.) and that with full aſſurance of obtaining every thing is neceſſary for *Soule* and *Body*. Merciſull *Father*, ſo beholde me continually in thy Sonne (my Saviour) Chriſt Ieſus, as through him continually, I may receiue an ever-flowing Fountaine of *Light* and *Holines*, vntill I bee made perfect in my all ſufficient *Head* Chriſt Ieſus. And herevnto (ſweete Father) make me continually to bee watchfull, becauſe I am vncertaine at what houre thou wilt come, vnto Iudgement vniverſall or particular. And herevnto (Oh my God) ſtirre vp all thy Elect, (Iewe and Gentile) namely, to be ſober and watching in Prayer, that ſo, come thou at the firſt, ſecond, or third houre, we all may be found well employed in our ſeverall ſanctified Callings, *Amen*: for the glory of thy owne great Name, *So*

be

be it. Come quickly, ſweete Ieſus, Amen.

(*d*) Becauſe wee haue no promiſe of obtaining any good thing at IEHOVAHS hand, without calling vpon his Name, by true, liuely, and effectuall Prayer, therefore I haue afterwards ſet apart a directorie vnto Prayer: by whoſe Introduction and Forme, all Nouices in faith may be the eaſier allured to ſo holy an exercise: an exercise neglected of this brutiſh Idolatrous age, wherein either People vſe it not at all; or elſe (by the ſuggeſtion of a falſe Spirite) they in the roome thereof doe ſubſtitute a falſe kinde of Inuocation, conſiſting in *Vaine Repetitions and ignorant Babling*, thinking (like Idolatrers) that their corporeall ſpeaches ſhall merite. Leaving that ſmall Tractate to his peculiar place, I here (through the aſſiſtance of my good God) do put an end to the *Synopſis* of holy Hyſtory. What is (in any competent ſort) beſeeming the worthines of the Subiect, for that giue thou praiſe vnto him, that giueth knowledge from aboue liberallie, without daſhing the Receiver in the teeth. What any way is vnbeſeeming the Argument, that ſhal be mine own, and yet, by Gods grace, no ſooner of me ſeene then diſclaimed as an alyane and baſtardly fruite. And ſo beſeeching my good God to pardon all my wants, and to giue to the Reader holy Iudgment, I here end.

PSAL. 119. 130.

The Entrance into thy wordes (oh Lord) *ſheweth Light, giuing vnderſtanding to the ſimple.*

FINIS.

The whole of that which hath bene taught may be resolved thus.

All the Doctrine of the Bible divideth it self, into the doctrine of { Generation. Degeneration Regeneration

The doctrine of Generation doth divide it self into the Creation { Of Creatures besides Man / Of Man himselfe.

The doctrine of Degeneration or mis-creation, divideth it selfe into { 1. The fal of a most excellent Creature before Man. / 2. The fall of Man, together with inferiour Creatures.

The doctrine of Regeneration, or Recreation, divideth it selfe into { 1. The Restauration of Man. / 2. The Restauration of inferior Creatures.

The worke of Creation, craving the Father to *Doe* it.

The work of Mis-creation, craving the Sonne to *Recover* it.

The worke of Recreation, craving the Spirit to *Confirme* it.

Thus that *One God*, distinguished into { *Father* / *Sonne* / *holy Ghost* } In *One work* is after a threfold sort occupied: but man doth not mark this.

To the Tri-vne God be all Glory.

A PREFACE TO Prayer, by way of *Dialogue*.

Qu. HAue you penned the subsequent *Forme* of praier, to the end that any other should think they had well prayed, in having read or said the same over?

Ans. No: Saying over wordes is no more *Praying*, than reading over wordes is *Preaching*. As the *Guift* of Preaching is an immediate vtterance of the Lord his will conceived in the heart by the spirite of Iesus: so is the *Guift* of Prayer an immediat vtterance (*Vocall* or *Mentall*) of things presently conceived in the heart, by the Spirit of Iesus. For this cause doth *Paul* tell the *Galatians* 4. 6. that whome God adopteth in Christ, to them hee giueth the sprit of Christ: even to this end, that he may stirre vp the *Heart* of the adopted to crye, *Abba*, Father: that is, *To call vehemently vpon God, as vpon a mercifull Father, not a Tyrant or Iudge*. And because none can truly pray, that haue not this Spirite, as also, because no Requests

Vocall

(*Vocall* or *Mentall*) is true Prayer, that is not conceived and suggested by the spirit of God, therefore *Paul*, *Rom.* 8. 26. plainly (putting himselfe in the number) saith, *Wee knowe not howe to Pray as we ought, but the Spirite it selfe maketh request for vs:* that is, *The Spirit of Iesus putteth into the mouth of our spirite what to praye.* To prescribe therefore and enjoyne *Set-wordes*, is to strip the Spirit of his office, and the way to quench our Spirit.

Obiect. Every one hath not knowledge to pray, therfore set formes do help such.

Ans. True: and so doe the written set Scriptures help such: but yet it followeth not, that that is praier it selfe: The helpe to Praier & Preaching, is not our Prayer and preaching it selfe: the first is a *Cause*, the second the *Effect*: no Cause and his Effect are the same: every halfe-pennie Sophister knowes that. Secondly, where you say, *Every one hath not knowledge to pray*, thereto I answer: every one that is adopted (as afore) hath the spirit of Iesus: every one that hath that spirit, hath a speaking (not a dumbe) spirite, a spirite of knowledge and holy Light.

Obiect. But every one (who is to be hoped to haue Gods spirite) cannot vtter words orderly as were to be wished.

Answ.

Anſ. That is beſides the Queſtion: the Queſtion is this: *Can every one of God his children* (meaning of aged Perſons) *pray rightly?* I haue ſaide, they can. Nowe, for praying ſo orderly as were to be wiſhed, I graunt, that young ones in Chriſt Ieſus cannot pray ſo fully and methodically, as theſe that haue ſpent ſom years in Chriſt his Schoole. Children cannot ſpeake as do Elder perſons: yet Children (aſwell as Elder perſons) can cry vnto the Parents vpon the feling of ſome *Want*: even ſo can the youngeſt Babe in Chriſt. That, the bleſſed Apoſtle teacheth, (*Rom.* 8. 15.) when he ſaith, that the *Adopted do cry*: as alſo (*Verſe*, 26. 27.) when hee affirmeth, that the Spirit teacheth vs to pray *with grones vnvtterable*, the meaning of which grones is well knowne to God: for hee is not ignorant of the meaning of his own ſpirit. And moſt groſſe headed are ſuch, as think that any words pleaſe God, but what hee himſelfe firſt breathes into our hearts by his ſpirit: for he only accepeth the fruites of his owne ſpirit, the fruits of his Sonnes ſpirit: which firſt fruites are the ſanctifier of our whole lumpe. Otherwiſe to think is flat Idolatrie, and derogatorie to the ſpirite of our onely Sacrifycer IESVS.

Queſt.

Queſt. Do you then ſimply condemne all ſuch as vſe the wordes of our Saviour, as they are ſet downe?

Anſ. No: S. *Peter* (1.4. 11.) ſaith, *If any man ſpeake, let him ſpeake as the vvords of God.* Better wordes than our Saviour, than the Apoſtles, than the Prophetes haue vſed, we cannot vſe: nay, wee muſt learne to ſpeake as they before vs haue ſpoken, as in other ſpeach, ſo ſpecially in *Prayer*, which is, *An holy ſpeach vvith God.* Whoſoever ſhal vſe all or any of our Saviors words according to knowledge, and that by the inſtinct of God his ſpirit, which Spirit teacheth the ſoule, what is moſt fit & neceſſary for the time, to him I ſay, *Go in peace.* But if any for cuſtomes ſake, and of a fooliſh ſuperſtitious affection to the words, ſhall vſe them, or any other forme of ſpeach in the Scriptures, of ſuch I ſay, *They are no better than Idolaters, Magical inchantaters*, neither knowe they what prayer meaneth. Two ſorts of People offende againſt our Saviour his forme of Prayer: the one ſort are ſuch, as through a Romiſh cuſtome do value all their other prayers deade and vnprofitable, if ſo they do not annex it: the other ſort are ſuch, as think it vtterly vnlawfull (becauſe the ſame is repeated) for to vſe them

them wordes for Prayer. If our Saviour (*Marke* 14.39.) did at his second time of praying, vse the *same words he had before vsed*, then why should the same in any Faithfull their vse, be offensiue to vs? But as our Savior there vsing the same words did it, because his case was one and the same vnchanged, so let vs learne then, to vse the same words, when our case is the same: otherwise, we shal make holy *Words*, but prophane *Idoles*.

Concluding therefore, that *Prayer is a powring out of our soules-feeling according to the present motion of God his spirite*: as also, that *Neither olde words nor newe wordes are acceptable to God, otherwise then they are sent vp to God the Father, in the name of Iesus, and that by the immediate worke of the spirite*: I now come vnto our Saviour his *Exemplar of Prayer*, (*Math.6.*) consisting 1. of a *Preface*, in these wordes: *O our Father which art in Heuen.* 2. of a *Supplicatiõ* in these words: *Hallowed be thy name, thy Kingdom come, thy will be done in Earth as it is in Heauen: Giue vs this day our daily bread, and forgiue vs our debts, as wee also forgiue our detters: And lead vs not into tentation, but deliuer vs from euill.* 3. It consisteth of a *Reason*, why Prayer is offered vp onely to

God, in these words: *For thine is the kingdome, and the power, & the glory, for ever.* 4. Of *Faiths Signet* or *Seale* in this word, *Amen*, or *So it is.*

O our Father,

The first part of the Preface.

OH, dul heart, vntowarde Soule, why art thou so lumpish and so heavie? trust in God thy deliverer: cast out, yea breath strong-lie out, what God his spirit hath conceived in thee, ô my heart.

Sweete *Father*, when thou by thy powerful word had created all Creatures for *Man* his vse, then thou created *Man* and *Woman* to vse them. Man thou didst make of the earth, woman thou took from Mans side, by drawing from thence a *Rib*, whereof thou

thou builded *Her*, that ſhe vnto him might be an *Helper*. And ſo (having put thy Image in them) thou placed them in *Eden*, yea, in the garden of *Eden*, the beautie of the whol earth, vnto them thou gaue two Commaundements: the firſt, *That they ſhould dreſſe the garden*: the ſecond, *That they ſhould not eate of the tree entitled, The Tree of Knowledge of good and euill*, and ſo they ſhould liue, whereof thou gaue them an other Tree, ſacramentally called, *The tree of Life*: but if they diſobeyed, then in the Daye of ſuch diſobedience, *They ſhould die*. But thy commandemēts were ſoone broken: for Satan (adverſary to thy glory & Mans wel-fare) did even in the ſame daye poſſeſſe the Dragon (the ſubtilleſt beaſt of the fielde) and ſpeaking with the *Beaſts* mouth, *Woman* negle-

cted her Calling, and with an idle eare ſtood harkening vnto the Serpentes voice, by whoſe ſubteltie, ſhe was ſoone drawne to break the other commandement; and then by *Her* was man alſo caryed into Tranſgreſsion. *Sinne* ſo ſeazing on their *Bodies ſubſtance*, the body became *Corruptible*, and Corruption effected the period of death. Sinne ſeazing (not on the Subſtance, but) on the *Faculties* or *powers* of the Soule, thereby it came to paſſe, that their ſouls were *Powerfull* in the waies of perpetuall death, but vnable to all *Good*.

Sweete Father, as their Creation was the Creation of the *Matter* whereof all Mankinde is come; ſo, this fearfull *Fall* was not onely to them *Two*, but to *Me* and all *Mankinde*: conſidering wee were then encloſed in

their

their loynes. A fountain of gall, can ſend forth no ſweet waters: nor could wee bee borne *Holy*, that were conceived in Sin. As is the Roote, even ſuch are the branches, nay, our *Actuall* ſinnes do teſtifie, that that *Original* ſin was convayed vnto vs in our *Nature*: by reaſon wherof, I and *All Mankinde* haue beene juſtly vnder thy *Curſe*. Oh that wee ſhould fall from thee our *Creator*, from thee our *Father*, that of baſe earth did make vs glorious creatures, ſtamping in our ſouls thy *Image*, whereof juſtly wee were deprived: carrying vpon vs (in ſteade thereof) the *Blacke vnholy* Image of Satan.

But thou *Our* ſweete *Father*, didſt thou vtterly leaue Mankind to be damned with Satan? Oh, no. Thou ſoughteſt vp our fore-parents (*Adam* & *Heuah*)

and Catechized them: freely, promiſing vnto them, that of womans *Seed* one ſhould come, by whome the ſeed of man and woman ſhuld overcome Satan. When the fulneſſe of time was expired, thou accordingly didſt ſend thy *Sonne made of a vvoman*, who in our Nature triumphed over Sinne, Death, Hell, Sathan, and ſo finaly ſitteth at the right hand of Majeſtie, making continuall interceſsion for all ſuch of Man-kinde, as do come vnto thee (oh Father) by him: in and by whome, Salvation onely is come vnto Iewe and Gentile.

Thus, when of a *Father*, we had juſtly made thee our *Foe*, it pleaſed thee, ſweete Father, to appoint a Mediator betwixt thee and vs, that ſo by him, thou and wee might bee reconciled and made one. Oh Mercie of mercies,

howe much more thou,

Which art in Heaven.

The second part of the Preface.

WHo *art in Heaven*, and therefore art Heavenly in thy Guifts, and excellent in all thy workes: Who alſo, as thou art in Heaven, (as a King in his royall Throne) ſo haſt thou all power in *Heauen* and *Earth* to ſerue at a beck. Many Earthly Fathers, thogh they be *vvilling*, yet are they *vnable* to help their Children: but thou art as *Able*, as *vvilling*, and therfore *Can* and *vvill* cauſe all things (even ſinne and al) to turne vnto the beſt of ſuch, as are called according to thy purpoſe, to be to thee Sons and Daughters adopted. I beleeue Lord, Lord help my vnbeliefe: increaſe my faith, & teach me truly howe to pray: yea, let

all

all thy Sonnes and Daughters, ſee thy Fatherly face, thy Heauenly face, & that thou neither *Can* nor *vvil* forſake ſuch as do truſt in thy power, and are contented to lay themſelues down vnder the ſheilter of thy wings.

Hallowed be thy Name.

The firſt Petition of the ſupplication

MErciful father; thy *Name* is mightie and excellent amongſt the very Heathen, but who doe *Sanctifie* thy *Name*? The Heavens and firmament, yea, all the viſible creatures do make knowne thy name of *Power*, thy name of *vviſedome*, thy name *Eternal*, thy names *Provident*, *Bountiful*, *&c.* Every *Barbarian* (oh Father) by the little *Light of Nature* left in the ſoul vndeſtroied, is brought to acknowledge that there is a God, who is the *Cauſe* of al *Cauſes*,

ſes, and giveth *Being* vnto al cre-tures: but do they herewithall *Hallow thy name*, ſo graven in the fore-heades of all Creatures vi-ſible? Alas, no: All this *ſight* ſan-ctifieth neither eye, heart, nor hand: thy *Lawe* is onely a perfit teacher, giving holy light to the ſpirituall blind, and thy *vvord* is that *Trueth*, wherewith man is firſt made holy, that ſo hee may Hallowe thy *Name*, thy *Name* plainely written vpon the for-mer creatures, but more plainly characterized within thy holy Church, and that in the *vvorde* & *Sacraments*. Therein (oh Lord) thou haſt evidently to *Eare* and *Eye*, propounded *Ieſus* crucified, Ieſus the onely Redeemer, the only Mediator, in and by whoſe blood, thou reſts ſatisfied for al theſe, that come vnto thee in his *Name*.

Oh

Oh mercifull Father, howe largely haue we *Vn-hallowed thy Name*, both in the common *Cretures*, in the *vvord*, and in the *Sacraments*: we haue looked vpon the Heavens, the Earth, Sunne, Moone, Starres, Trees, Graſſe, Flowers, Beaſts, Birdes, Fiſhes: but haue we therein ſpirituallie diſcerned thy *Power*, *vviſedome*, *providence*, *kindnes*? Nay, we haue cloathed and fedde our bodies with divers of thy woonderfull workes, but haue we therewithall hallowed thy *Name* in the ſame? yea, we haue medled with thy Word and Sacraments, but with what blinde eyes, and dull hearts? Oh Lord, ſhame & confuſion belongs vnto vs, not only for not *Hallowing thy Name*, but alſo, for *Vn-hallowing* and prophaning of thy Creatures, Word, Sacraments, and ſo conſequently

ſequently vnſanctified thy *Name* in the ſame. Oh Lord, by our rude behavior, we haue laboured to obſcure thy *Name*, to bury it in darknes, by not diſcerning, and orderly hallowing it. Yea, that which more is, wee haue oft remembred thy *Name*, but then wee haue taken it in vaine, then wee haue vnjuſtlie ſworn by the ſame, &c. as thogh we had conſpired with Sathan, either to bury thy *Name* in oblivion, or elſe, by ſpeaking of it to pollute it, and make it contemptible.

Sweet Father, in Chriſt Ieſus, we by the motion of thine own Spirit, do therefore beg of thee the Grace, whereby we may be fitted hereafter to hallowe thy *Name*, to ſanctifie thy *Name*, in beholding the common Creatures, in hearing thy worde, in recei-

receiving thy Sacramentes. To which end Lord,

Let thy Kingdome come.

The second Petition. LEt *thy kingdome come*, even the Spirituall government of thy Son and our Saviour Ieſus, oh let it *Come* and bee ſeated in the heartes of thy People. Hitherto Sathan hath had too great power over our body, inſomuch as our tonges, handes, feete, eares, eyes, haue done ſervice vnto Satan, by being ſubject to Sinne. Our ſoules (oh Lord) in the faculties and powers therof, haue bene largely ſerviceable to Sin. Wee haue *Minded* earthly things: our *Memories* haue bene receptacles of vanitie: our *Affections* haue bene eger after thinges curſed by the Law: inſomuch, as in our whole man, Satan (prince of darknes) hath

hath had a *Kingdome*, and occupied an helliſh vnholy *Kingdome*.

Sweet Father, looſe the bands of Satan, deſtroy his power by thy ſpirit: and ſo let thy *Kingdome* (that conſiſteth in *Righteouſnes and Holines*) oh let it *Come*; and as a ſtronger man, let thy Spirite caſt out the Tyrannie of Sinne, that howſoever it dwell, yet it may never raigne in our mortall members. Sweete Father, thou haſt begunne a good work in vs, and ſhall Satan overturne it? ſhall Sinne ſupplant it? Alas, alas, except thou vpholde vs, wee ſhall deceiue our owne ſoules: *Satan*, the *World*, and our *Fleſh* are at league: therefore, as thou haſt hitherto cauſed vs to put our truſt in thee, ſo continue thou our Governour, and cauſe vs to ſtoup vnto the ſugered motions of thine own ſpirit

And

And for the better building vp of our inwarde man, and the repairing of thine owne Image in vs, mercifully giue vnto vs faithfull Miniſters of thy word: that ſo we may receiue the bleſſing of Illumination, and Sanctification, that accompanieth thine owne ordinance. And for making roome to thine owne Ordinãce, vouchſafe to remoue from all thy People, ſuch as haue run out, without thy bidding. Remoue hyrelings, dumb dogs, and all ſuch curſed plants as thy right hand never planted: that ſo an open way being made for thine owne Servants, the Scepter of Ieſus may be lifted vp in the midſt of thy People: that they ſeeing the Banner of thy Sonne diſplaied, they may bring their ſons & daughters from farre, and ſo giue vp

their

their names to liue Subjects in the kingdome of thy ſon Chriſt.

And inaſmuch as thou haſt commanded Kings, Queenes, Magiſtrates, to bee Nource-fathers and Nource-mothers vnto thy Church, Lord we humblie intreate thee, not onely to giue ſuch vnto vs, and others thy poore people, but alſo, do thou put the remembrance of that dutie in their heades: that they may not dare (like lewde Nources) to mingle with thy *Wine* and *Milke*, their owne liquor and leaven, but that they may compt it their Glory, (as Elders) to caſt their Crownes downe before thy *Throne* ſpirituall, whereupon thou ſittes in the middeſt of thy Church. Let them knowe, that thou haſt appointed thē to lick vp the duſt before the feete of thy Church,

yea,

yea, to remoue the ſmalleſt lets to godlines, ſo farre (let them knowe) they ought to bee from caſting their owne inventions, (as ſtumbling blocks) before the feete of thy people. Theſe of them that will bee brought to honour thee, do thou honour them: but if with horne & ſide, they wil dedicate themſelues to puſh thy Sonnes Spowſeſſe, then mercifull Father, do cut their hornes ſhorter, and breake off their power: that ſo they may learne, how the kingdome that ſerues not thee ſhall periſh. And becauſe, mercifull Father, this ſpirituall kingdome of thine in vs will here never be perfected: we therefore intreat thee to haſten the comming of thy Son, (our bleſſed Saviour) vnto that finall doome: that ſo having gathered his kingdome of Iewe

and

and Gentile into one, hee may deliver vp the ſame into thine hand; and ſo thou maiſt be al in all. In the meane time (oh Lord) let thy ſpirit ſo guide and leade vs in thy truth, as by vs

Thy will be done in Earth as it is in Heaven.

The third Petition. THY *will may be done in Earth, as it is in Heauen*, by the bleſſed Angels. Oh Lord, *They* could keepe their place, but Satan and wee would needes forſake our place. They therefore haue continued happie doers of thy will, where Satan and Man-kind haue ſought their own will: Satan therefore for ever alotted vnto the burning pit, whither likewiſe whol Man-kind had packed, had not thy Sonne ſtept in and made attonement for me and al ſuch as appre-

apprehēd him by a liuely *Faith*: which is the Guift, even the flower that buddeth out of our adoption.

Conſidering all the benefits we haue received from thee, oh Lord, why ſhould not wee in the Earth do thy will, aſwell as doe the bleſſed Angels in Heaven? They were created once, ſo were we: yea, wee haue bene created twiſe, ſo were not they: by ſo much the more are wee bounde to do thy will, even thy will by forſaking our own will: yet this will of ours, wee are moſt preſt to preferre before thy will. Oh falſe heart, crooked heart, wilt thou never be duly ſubject vnto that pure and only holy will of thy *Creator*, of thy *Redemer*.

As the Angels do in the heauenlie places continuallie beholde thy face, ô Father, ſo haſt thou

thou called vs in the Earth, to liue before thee as in *Heaven*: and therefore haſt thou called vs out of the worlde, out of the kingdome of darknes, and that to be Citizens with thy Saintes in the Earth: who, howſoever they are in the worlde, yet are not of the worlde: howſoever they walke their pilgrimage in the Earth, yet their converſation in Heaven, their converſation is heavenly. As thou addes vnto thy Sonnes Church, ſuch ſouls as are appointed to be ſaued, ſo (ô mercifull Father) it is not ſufficient for vs to be in thy Church, except thou lead vs doing thy will in the Church. It is not ſufficient that wee be Cittizens of thy ſpiritual Ieruſalem, except we liue according to the Cities Lawes and ordinances. Thou having (Lord) given vs to know

knowe this, giue vs power likewiſe to do it: even to do thy *Wil* as diligently, faithfully, earneſtly as doe the heavenly ſpirites, whome thou haſt appointed to miniſter vnto the heires of Saluation: whome thou haſt appointed for to watch over the Church, & over every the faithfull. Giue vnto thy Miniſters grace, to do thy *Wil* in preaching thy bleſſed *Wil* in ſeaſon and out of ſeaſon: not meaſuring what man wold heare, but what thou haſt commanded them to ſpeake. Giue vnto thy people ſuch Paſtors, as may powerfully *Exhort*; ſuch *Teachers* as may trulie deliver the *Doctrine* of faith: ſuch *Elders*, as may diligentlie *Governe*: ſuch *Deacons*, as may faithfully *Diſtribute* the contribution of the Saintes: ſuch *Widowes*, as may with *Mercifull Affections*

fections attend the ſicke and impotent: that ſo the Miniſters of thy Church, performing dutifully thy will, the Communion of thy People (as it is called the *Kingdome of heauen*, ſo) it may be beautifull as *Heaven*.

Vnto *Princes*, *Magiſtrates*, *People*, giue grace of ſubjection to thy wil, that all of them ſeeking thy glory, not their owne wil, it ſo may come to paſſe, that thy will may be preferred by *Al*, in every their ſeveral callings: that Parents and Children, Maiſters & Servants, ſo ſtudying the doing of thy will, there may be an heavenly concent and harmony of obedience towardes thee in the Earth, as is vnto thee by all the bleſſed ſpirits in Heaven.

And inaſmuch as (oh merciſull Father) after we haue prayed for the glorifying of thy gret

Name,

Name, in the eſtabliſhing of thy *Kingdome* and doing thy *Will*: in aſmuch as after that we are enjoyned to praye for the things which neceſſarily and immediatlie concerne our ſelues, wee humblie intreat thee to

Giue vnto vs this day our Daily Bread.

The fourth Petition. *Giue vnto vs our daily Bread.* Breade (oh Lord) is more than we deſerue, why ſhould wee then be diſcontented with bread? Nay (as this years affliction teſtifieth to our face) we haue heretofore ſo prophaned our bodily nuriture, as fullie we haue merited an whole deprivation of Breade, much more of other Creatures. Our intemperat devouring thy creatures in foode and cloathing: our ſhutting heart and hand, in not

not administring to the needie: our hungring more for *Bodilie* than *Spirituall* givings: all of them put togither, howe haue they deserved that thou shouldest deny every of thy creatures to our bodyes: but thou that sought vs vp, what time we fled from thee: thou that gaue thine owne Sonne to be made sin for vs, what time we had solde our selues to sinne; how much more with Christ shalt thou giue vnto vs al things necessary the body; and the rather, seeing through and by him thou hast made vs heires togither with him.

As he therefore hath offered vp a sufficient Sacrifice for vs, and thou thereby rests satisfied with vs, so we therfore are bold (in the testimonie of thy Spirit) to desire that vnto vs thou wold giue *Our Bread*. In thy hand it is

to

to bleſſe and to curſe, with thy fatherly hand, therefore reach forth to vs, that which through him is *Ours*: and that is *Ours*, which any way may tend vnto our vnfaigned good.

And becauſe we (through the corruption of nature) are not euery day a like fit rightly to vſe thy Creatures, wee humbly intreat thee, to giue vnto vs that portion of *Breade*, (and other things neceſſary as bred) which thou thinks neceſſary for *That Daie*. Foode, rayment, health, libertie, worldly credit, &c. As thou perceiues vs fit or vnfit to vſe them, even ſo adminiſter the ſame vnto vs. Giue vs not ponertie, nor riches, feede vs with externall things convenient for vs: leſt wee being full do denie thee; or leſt we being poor ſhuld reach forth our hand vnto iniquitie.

quitie. Having much or litle, do thou (ſweet Father) ſo ſanctifie our hearts, as ever it may bee ſeene, that thy hand reacheth forth and bleſſeth theſe temporaries vnto vs.

And forgiue vs our Debts, for vvee alſo forgiue our Debters.

The fift Petition. OH Lord, we haue *vnhallowed thy Name*; we haue reſiſted the *King dome of thy Sonne*, we haue not done *Thy holie vvill*; wee haue taken *Bread* and other temporaries without begging them at thy hands; by reaſon whereof, wee are deeply run into thy *Debt*: yea, ſo deeply are wee become indebted, as wee are never able to ſatisfie for al our *Treſpaſſes*, much more vnable to paye the vttermoſt farthing. How then ſhall we haue our Debt-ſcore wyped out?

Sweet

Sweet Father, thou haſt promiſed (that at what time ſoever a ſinner doeth repent him from the bottome of his heart) thou wilt wype all his treſpaſſes out of thy remembrance. Giue vnto vs therefore humbled ſouls, repentant harts, bleeding harts; that ſo every our iniquities may be croſſed out of thy book, and blotted foorth of thy remembrance.

This *Remiſſion*, and blotting out, oh Lord, it cannot fall out by any vertue in our ſelues, but by vertue of that humiliation of Ieſus, who by thee was broken for our ſins, and by whoſe ſtripes we *Onely* are healed: yet (oh Father) in as much as for whome thy Son was ſo broken, vnto them thou likewiſe giues contrite and broken ſpirits, by vertue of which contrition, (as

by

by a ſeale) they ever reſt aſſured of thy free favour in Chriſt Ieſus towards them, we therefore humblie beg a continuance of Contrition, and all other the comfortable fruits of thy Sons ſpirite; by vertue whereof, wee may (in all hurlie-burlies of the world) be poſſeſſed with *Peace*; even with that peace whoſe bottome no Creature can ſounde, & yet the peace wherwith thou poſſeſſes thy childrens ſoules.

With more boldnes we cry, *Forgiue vs our debts, for we* (oh Father) *do alſo forgiue our debters*. If wee had not forgiven to others their treſpaſſes, whereby they became indebted to vs, then (oh Lord) howe durſt wee open our mouthes and beg forgiuenes of ſinnes, whereby we haue bene indebted to thee? No (oh Lord) the mercileſſe ſhall finde

Iudge-

Iudgment without mercie.

Becauſe wee carrie mercifull hearts towardes our brethren, do we therefore merite mercie at thy hands? No; when we haue done the beſt wee can, even yet we are vnprofitable ſervants. Is this mercie in vs a *Signe*, that thou haſt beene and ſtill will be mercifull vnto vs? oh yes: ſuch powring foorth of our Soules-loue vnto others, it is becauſe thou firſt haſt ſhed forth thy Viall of mercie in our ſoules. Trulie mercifull we ſhuld never be, had not thou given the *Cauſe* thereof, by being firſt mercifull to vs. Finding therefore in our ſouls that holy *Effect* of thy ſpirit, Lord wee are bolde to open our lippes, and to exſpect faithfullie the continuall Remiſsion of ſins paſt, preſent, & to come, whether committed againſt *thee*

or our *Neighbour*, in thought, word, and worke.

As (becauſe of our vnceſſant ſinning) wee therefore do inceſſantlie craue the remiſsion of our ſinnes, ſo we adde,

And leade vs not into temptation, but looſe vs from Euill.

The ſixt Petition.

AND *leade vs not*, (ſweet Father) *into temptation, but do thou ſtill looſe vs from Euill.* Many are the Temptations and trials wherewithall (neceſſarily for manifeſting thy wiſedome and power, as alſo, Mans fooliſhnes and weaknes) thou art to exerciſe vpon vs in this life: but (deer Father) howſoever wee haue deſerved, not onely to be *Led* into *Tentation*, but alſo to be *Left* to our owne ſelues, in the time of ſuch tentation, yet for the Glory of thy

Sons

Sons name, by the which we are called vpon, do thou mercifully *Loose* vs from the power of the tentation. Howsoever wee are tempted, yet giue vs an happie issue out of our temptations: let vs not (with the Reprobate) fall finallie into evill.

Satan, the world, our fleshe, (oh Lord) they are ever labouring to hurry vs to hel: as strong whle tours, they continually lay battery vnto our spiritual walls; Satan and the Worlde without vs, our owne deceiueable Flesh within vs: Enemies without, Enemies within, therefore neuer able to holde out, except thou (by thy spirit) do leade vs, do deliver vs, do loose vs and set our hearts at libertie, that so we may run the way of thy Commandements.

This our Praier wee offer vp onely to thee.

For thine is the Kingdome.

The first part of the Reason. FOr *thine is the kingdome*, whether we regard the Kingdome of the *Worlde*, or the kingdome of the true *Church*. In, and over the world, thou raignes as a King, brydling Devils and men, commanding all creatures to *woo* thy hoste, to whome the very dumb creatures are forced to be subject: so that nothing which hath *Being* in Heaven or Earth, but vnto thee the Kingly Creator and Preserver, it standeth a subject, even to thy regiment and order, decreed vpon (before all worlds) in the high Parliament house of Heaven. But in thy *Church*, thy Throne of Government is exalted, & vpon it thou

sittes

ſittes glorioufflie encompaſſed, with the ſhining Lampes of thy Spirit, whereby thy ſubjects are directed. This our prayer wee offer vp onely to thee, becauſe thine is

The Power.

The ſecond part of the Reaſon.

THE *Power*: euen al Power in heauen and in earth. Only thou art able to giue *Power* vnto vs for *Hallowing thy Name*: onely thou art able to plant the *Kingdome of holines & righteouſnes*: only thou art able to giue vs *Power* of *Doing thy vvil*: onely thou art able to giue *Bread*, and to giue power vnto *Bread* and other temporaries, for nouriſhing the body: onely thou art able of thine abſolute *Power* to *Forgiue our ſinns*: onely thou art able to *Leade vs ſafely through tentations, and to de-*

liuer

Iuer vs from Euill: only thou art our *King*, and wee ſubjects profeſſed to thy *Kingdom*; for whoſe vſe thou haſt and ever will manifeſt thy *Power*.

This our prayer, wee offer vp onely to thee, becauſe, as *thine is Kingdome*, ſo alſo is *Power*

And Glory.

The third part of the reaſon.

AND *Glory*. We offer not vp our Prayers vnto Angels, Saintes, or any other Creatures, becauſe that were to glorifie the Creatures, with that glory which onlie is due to the Creator: but as it is onely in thee to bleſſe and to curſe, to giue or hold backe, to ſaue by much or litle, &c. ſo onely do we glorifie thy Name, by commending vnto thee (our merciful Father) our ſouls condition.

For

For ever.

The fourth part of the Reason.

NEither is *Kingdome, Power, and Glory* thine for a Day, Moneth, yeare, but for *Age after age*, even *For ever and ever*. Creatures haue ſparkles of thy kingdome, ſparkels of thy power and glory; and therefore, all their kingdome, power and glory limited; yea, all of it hath an end; and it ſhall be drawn back to thy ſelfe, ſpecially what time thy Son ſhall deliuer vp the kingdome into thine hands, & thou ſhalt be *Al in Al*. To thee therfore be al kingdom, power and glory for ever.

Amen.

The Seale of Faith.

SO *it is*: even ſo it is, maugre devils & men. Thy Seale remaineth ſure: for thine owne knowes thee, and thou art known and believed of them, *Amen*.

BEcause Psalmes, Hymnes and Spirituall Songues, haue much affinitie with Praier, therfore I haue thoght it not amisse, in the next place to adde two such Sonets: alwaies remembred, that nothing I haue or ever shal write, be joyned in vse with the Canonicall Scriptures in the publike service of my God. Such joyning of our patcheries (for no better name I will giue them, in comparison of the holy Canon) I call nothing but a sawcie *Ioyning our Posts, by* IEHOVAHS *Posts*. Ezck. 43. 8.

A Soules Lamentation.

DVll Soule, dull soule, affections hard as Steele,
Vntoward Soule for praising of thy God:
His works and gifts how canst thou see & feele
And still in way of forlorne persons plod?
Awake my Soule, go tune thy Instrument,
And sing thou out thy heavie hearts *Lament*.

Thy

Thy *Minde* in ADAM rightly *vnderstood*,
But ADAMS Fall hath thee with darknes clad:
Thy will in ADAM first *Affected* good,
And *Power to do* right things (oh) then thou had.
But *Minde* perverted, *Will* affected wrong,
Then onely *Power to ill*, to man did long.

Hereby it comes, thy minde is *Dull* to right,
Thy will *Affecteth* things displeasing God:
Hereby it comes thou *Doest* with all thy might,
Lewd things, full *Meriting* IEHOVAHS Rod.
Nothing is right that in thy *Natures* pent
Then tune thy passions, and sing forth *Lament*.

Lament with me, who feele Sinnes fyer-brand,
And straine your soules till teares descend amaines.
I see Sinne doth surmount the *Ocean* sand,
I see Sinne doth our purest actions staine:
Do all I can, I see all is too ill,
Oh faithles Minde, oh fowle vntoward Will.

I muse saith one, that any damnd should be,
Sith God his handy-work is all Mankind:
But more I muse (when I this sinne do see)
That any one Salvation should find:
All hauing saine, why should not all there lye,
And as they merite damned be and dye.

Oh mercy endles of our highest Lord,
That sent his Sonne for ransoming all such,
As who with *Faith* do mix the written word:
And with his Crosse do finally not grutch!
But ingrate Heart, that hast that mercie seald,
And yet more thankfulnes hast not reveald.

Base

Base heart, more base than *Diapasons* string,
That sounds belowe, as savouring nought but clay:
Once rowse thy selfe, and higher notes do sing,
With free affects do sing *Hallelu-iah.*
But (oh alas) Sinne still in place doth throng.
Accursed sinne it thwarts me in my Song.

Thy Christ hath loved thee and suited thee,
Yet (oh my Soule) how hast thou grieu'd his Spirit?
Alas, alas, long hath he woed me,
But in his waies I haue had small delite.
Howe many guifts vnto me hath he sent,
But retchles I. Oh sing (my Soule) *Lament.*

With trickling teares, let cheeks bedewed be,
And prostrate fall on Earth thou earthly lumpe:
What goodnes in thy nature doest thou see?
Oh wretched man and stupid senceles stumpe.
A masse of clay, howe dare it rush on ill?
Vntoward Soule, blind Mind, and crooked will.

Feares thou not him, that is Consuming fire?
Feares thou not him, that ponders every sprite?
Feares thou not him, who will account require?
With ill darst thou his goodnes daily quite;
Rent Heart, teare Soule, do all thy powers straine,
So solace shall ensue thy present paine.

This *Life* is but a vale of miserie,
This Life is but a pilgrimage of paine:
Even nowe a Floure, cut downe then by and by,
No certaine place, till corps in Earth remaine.
Pack hence foule *Pride*, and loue of earthly toyes:
What is it that deade *Cesar* nowe enioyes?

Vain-

Vntuned heart, tune thy affections right,
And ſing thy ſinne with heavie warbling note,
Witnes thereto, call every *Day* and *Night*:
Nor ceaſe thou to put off old ADAMS Coate.
No ſooner ſee a tatter of thy Sinne,
But dreary-wiſe thine *Elegie* beginne.

Thine *Elegie* beginne with dewed cheeke,
And drawe a baſe *Larg* note beſeeming it,
For ſinnes Remiſſion from aboue, do ſeeke:
For ſoules diſcharge imploy thou all thy wit.
And till (thou ſoule) in higheſt heavens be pent,
Do not leaue off (poore Soule) to ſing *Lament*.

A Soules ſolace.

YE Children which do ſerue the Lord,
Your joyfull hearts with me affoord,
For high extolling IEHOVAH.
From out the *Hels*, he vs redeemd,
what time his loue we nought eſteemd,
The *Dragon* ſo did looſe his pray.
Sing forth (my heart) his worthie praiſe,
To whome thy ſtrength is due alwaies.
For *Sin* hath got his bleeding wound.
Though Sinne be vexing thee among,
By Chriſt his croſſe yet art thou ſtrong:
His croſſe hath *Sin* and *Satan* bound.

Exult

Exult my Soule, sing forth his loue,
Thy *Flesh* in Christ is got aboue:
Thy flesh in highest hevens doth raign.
Thy flesh, *Iesus* hath glorifide,
On God his right hand *It* doth bide,
Let Satan rage and roare amaine.
Out of the Heavens Satan is throwne,
Lift he his hed, Christ knocks him down,
Christ in thy Nature doth this deed.
Old *Adam* lost our natures strength:
Newe *Adam* it redeemd at length,
Even Christ who sanctified our seed.

Oh thou my soule, and all within,
Praise thou thy God that pardons sin,
Praise him that seales to thee all good.
Cast forth thy Gauntlet gainst hels dore
Thou in thy God strength more & more:
Satan is conquered by Christs blood.
Powers belowe, *Powers* aboue,
Can never alter God his Loue,
Rejoyce all Faithfull then with me.
Tune heart-strings for this harmonie,
Sing forth cause of Soules melodie:
No other cause of loye I see.

If worldly man joy in his pelfe,
For loue of which, he damnes himselfe:
How shuld we joy in heav'nly wealth?
Their substance dureth but a while.

The

The theefe can eaſlie them begyle:
But ſubſtance ours, is free from ſtelth.
The Lyon ſtrong of *Iudahs* blood,
He is *Lord-keeper* of our good,
He is our *Treaſurer* onely he.
Let wicked ones feele ſmart of ſcant,
The thing is *Good*, wee cannot want:
Therefore Children rejoyce with me.

When fire ſhall all this World conſume,
And Ayre ſhall filled be with fume:
Rapt vp ſhall be the faithfull ſort.
When wicked fleſh and bones ſhall fry,
We ſhall be changed by and by,
And ſo vnto our Chriſt reſort.
From glorious throne he ſhall vs cleare,
When *Satanas* ſhall roare for feare,
And damned be with wicked men.
Ye litle ones, therefore rejoyce,
And with me vtter forth your voice,
Saying, *To God be praiſe, Amen.*

EPHES. 5.

18 *And be not drunk vvith Wine, vvherein is exceſſe, but be filled vvith the ſpirit.*
19 *Speaking vnto your ſelues in Pſalmes, and Hymnes, and ſpirituall ſonges, ſinging and making melodie to the Lood in your hearts.*

The Epilogue.

THVS (beloved young ones, whome God make ful aged in Chriſt Ieſus) I haue for your vſes, ſodainly ſcribled vp this *Breviarie* of the Bible. If any ſhall heereby emulate, and ſo put forth a better work it ſhall not grieue but glad me: who deſires not onely to do good my ſelfe, but alſo to occaſionate your good by others. What herein is further to be wiſned, that (if God giue mee once againe to aggreſſe the Argument) I may liue with

with more leasure to absolue. In the mean time, vse the litle thou hast, not so much for pratling, (which is this ages present profession) as for practising the faith, and thou (in being faithful in thy litle) shal in time be made the owner of much. As many of you as hold the faith of IESVS in incorruption, vouchsafe to remember me in your prayers, and the Lord bee with your spirits for ever, Amen.

Scholasticis.

Quod hic nimis raptim scripsi, non Animosioribus, sed Neophytorum animulis conscripsi. Hæc autem si vos (Scholastici) oculis Lynceis percussuri, Quid? Ne Aristarchica virgula, hoc vel illud vos temerè notetis. Oblatrant citius multa, qui nesciunt plurima: nec quis, quam qui Polyphemocæcior, magis futilis et audax. O tempus, ô mores! tempus quidem Graculo garrulius, loquax vt Eccho: insipidum autem, ac omnibus præeuntibus sæculis insulsius. In ista Bibliorum Synopsi, multa necessariò priùs inter se sunt conferenda: postea

stea quidem, intentione acriori dijudicanda. Error si quis evaserit (ac ego quis qui non errem?) non vt ille tegendus ad fidei canonicæ abliterationem, sed per Charitatis normam maturè detegendus velim. Fidei analogiam si per totum fœliciter servavi (quod quidem à Deo Patre sæpius ipse petij) hoc est quod volui & opto. Legatis, imo vero perlegatis, sed semper Spiritus sanctus vobis adsit, quò vos secundum Theologiæ gnomon, dijudicetis. Amen.

Possumus multi calomos vetare
Possumus pauci calamis pręire,
Possumus nulli maculis carere,

dixit HENOCHVS
CLAPHAMVS *Anglus*,
testis Iësu.

ERRATA.

Page 13. Line 17. for hath, read had. pag. 14. l. 20. for future, read future. pag. 18 l. 30. for sect Elohim, read sect. Elohim, pag. 29. l. 12. for rom, read from. pag. 40. l. 6 for Ægyptians (som, read Ægyptians, som pag. 49. l. 24. for Chron. read Exod. pag. 51 l. 28. for 1. Cor. 1. 2. read 1. Cor. 10. 1. 2. pag. 55. l. 14. Orthotomein, read Ortho-tomein, pag. 61. l. 14. for Aholiah, read Aholiab, pag. 69. l. 16. for 4. read 40. pag. 73. l. 36 for making, read make, pag. 77. l. 2. for Kerim, read Kerem, pa. 91 l. 27. 28. 29. 30. 31. for *Obadiah* wel prophecied: roundly taking vp *Edom-Esau* for laughing at his brothers captivitie: Reade, *Obadiah* might nowe wel prophecie, roundly taking vp *Edom Esau* for laughing at his brothers Captivitie. But transport these words to page 96. line 29 placing them betwixt Mattaniah and (*b*). Pag 95. l. 8. for against, read gainst, and l. 12. for years, read yeare. pag. 120 l. 28. for first Staffe 30. read first part, Staffe 30. pag. 859. lin. 22. for Prov. 28. read Prov. 28. 13.